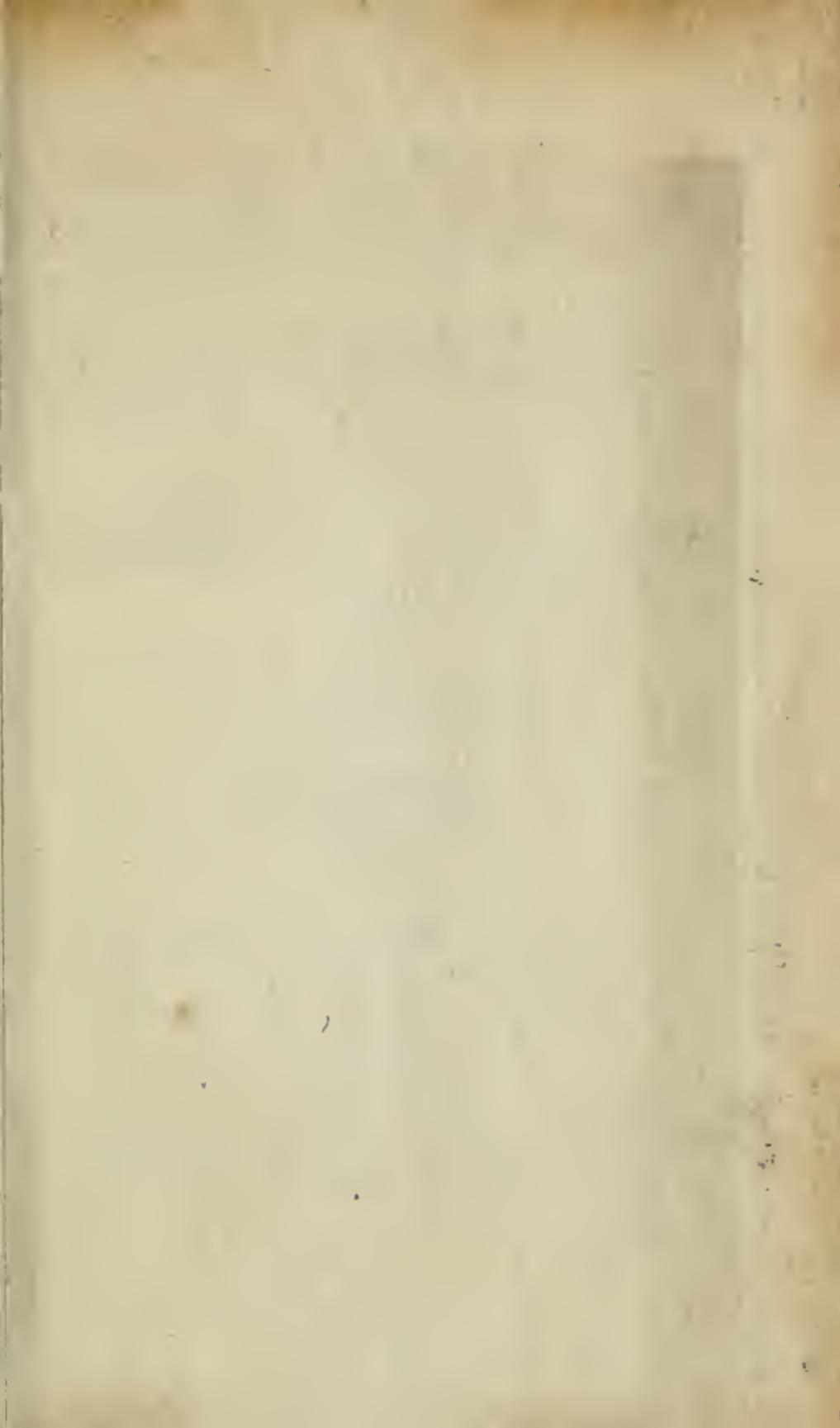
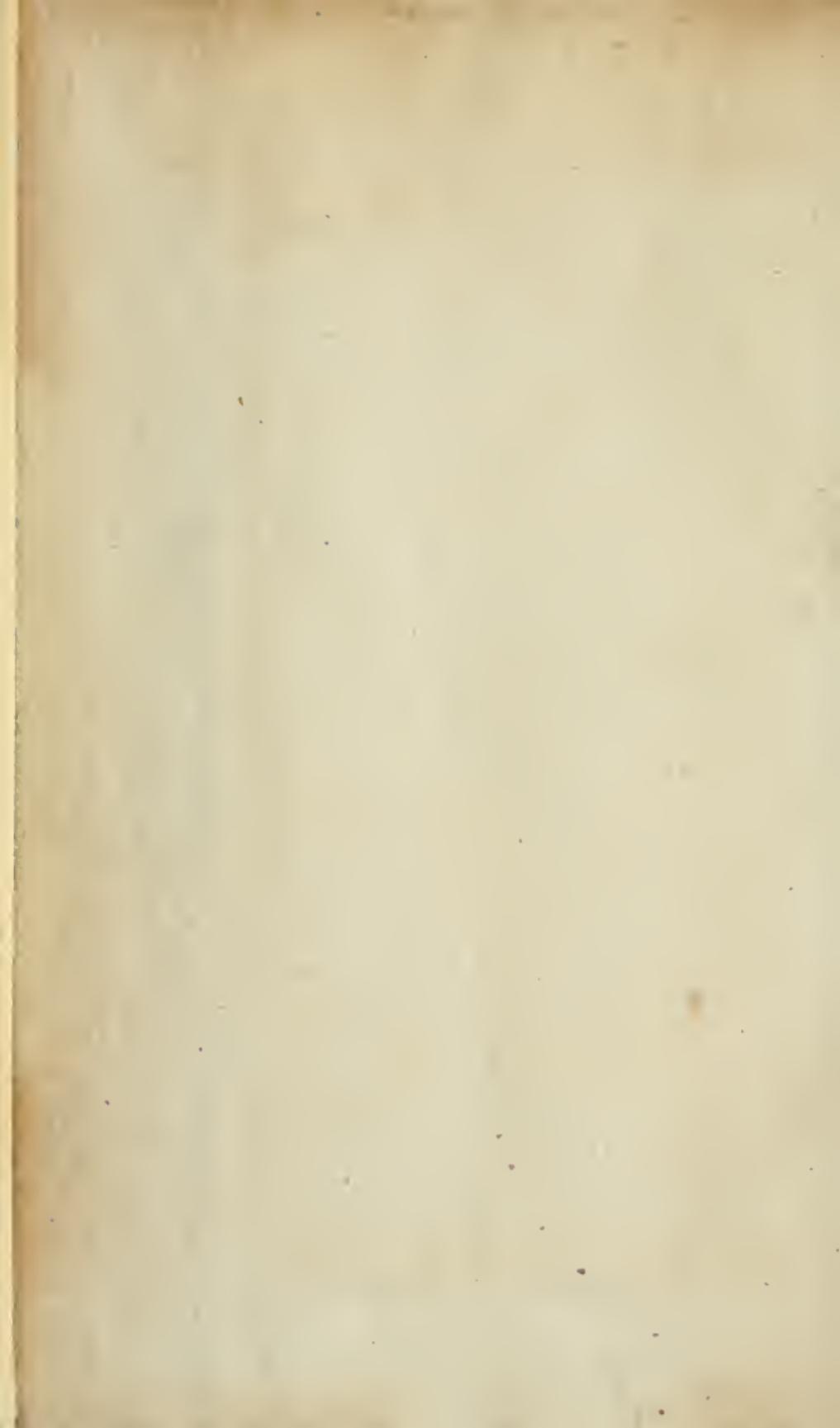


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AN EASIE
INTRODUCTION
TO THE
Philosophers Magical Gold;

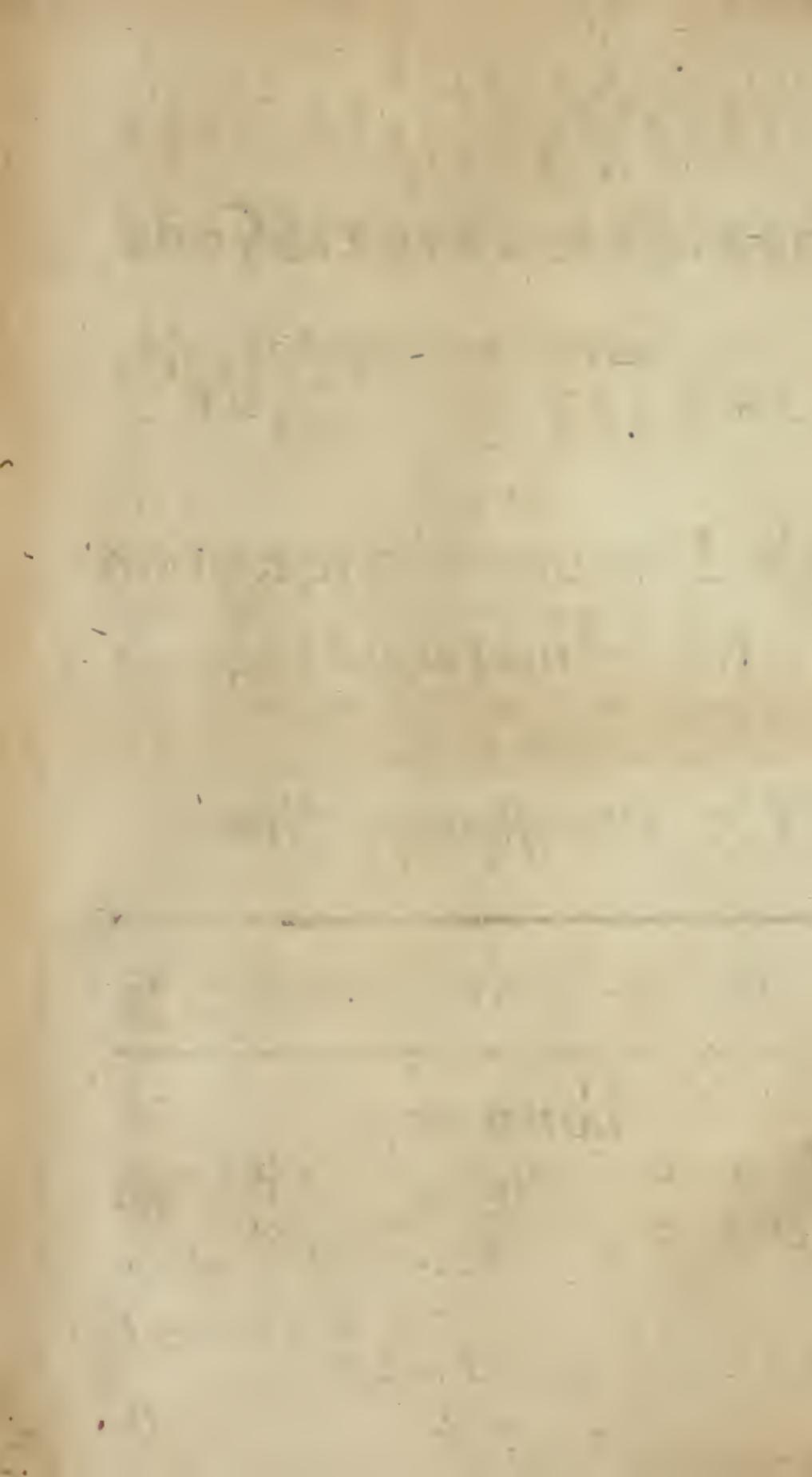
To which is added,
ZORASTERS CAVE;

As also
*John Pontanus Epistle upon
the Mineral Fire;*

Otherwise called,
The Philosophers Stone.

By Geor: Thor, Aströmagus.

LONDON,
Printed for Matthew Smelt, at the Sign
of the Ship in More-fields. 1667.





To the Students in Magic, for Astrall Secrets :

Or to those who look upon this Sacred Science, (so the wise Democritus calls it) as on the Poet's Νεφελοκοκκυγιον - Aristophan's Cuccow-Town in the Clouds, and name it our Sparta; I have nothing to say but only this: That they are such as are shut up, by a wonderfull, and necessary providence of God, under the vast, hea-sie cloud of the vulgar, from which they are never like to escape: And to the Gyant of Conceipt, him that comes up boldiy to lay his ands on this Vestal, without the Ordinary Dignifications, competent Learning, wit, & Manners, only, two words-- πότερον ἀνθρώπος Κοισσαλος; utrum homo, an Priapus? And so, I bid them both Farewell.

To the Students in Magic,

It is to you that I send this Golden Ma
nuall; a pretious discourse on the Magica
Gold: Aurum enim nostrum non est au
rum vulgi; and I shall give you an accour
of my Election of This out of some hundred
that I have readd, after a short Introit.

It is not unknown to you, that there is
certaine Tongue, that is the Tongue of My
steries, call'd by Ficinus, Lingua Magica
and sometimes Lingua Angelorum; and
indeed, it is Lingua Ipsius Ternarii San
eti; for almost all the Hagiography is in it:
all the Cabalism of the Hebrews; and
out the ambit of that, nothing that's
rable. This Tongue is not only absolutely
necessary, and wisely fitted to vail her Secrets
from the unworthy and prophane: but is also
bravely proportion'd to the Olympw,
Intellectuall Imaginations of Man (to speak
the language while I praise it; and withall
interpret the sublime Demonstrations)
πν. Θεόφαν, καὶ Θεογενῆς ἀνθεπτοῦ διξ
τῷ μυστῶν λόγῳ τοῦ Η--- That Man,
who is dis ended from God; has in him
selfe a sense of him; and turnes his
mind towards him; might, like a generous

Scholler

for Astral Secrets.

Scho'ler be taught by Mystic words.-- And yet it is not every Artist who has offer'd at his Tongue, that has the right felicity to it ; may indeed, not very many out of the whole acra Corona, can be shewn, who have offer'd so much as a Rose to the true Venus of the language, the sweet and secret Cytherea ! *Ἄντε οὐδένες Κυθηρα !* Their words are often Barbarous, their clauses and periods rude and harsh, their whole compescure so careless and loose, that the common Dignity of a man, who comes to read, is utterly forgot and lost with the dignity of the Argument it selfe. Then again, their most industrious Involutions ; their Inversions of Method ; their confusions of the works ; their perversions of the sense of one place by another, makes all so dark and intricate, that *Lycophron's Cassandra*, where she begins, and holds on, her beavie Iambics over Troy

**Ἄτις ἀπὸ ἀκρων ουπλανούτισσων λόφων.* From the top of Ate, whither the Cow wandered; to theirs is meere transient, & pervious Reading. But this *Anonymus*, whosoever he was, is so far from such unskilfulness, & needless envie, that in an endeavour to give us more

To the Students in Magic,

more frequent, and brighter strictures o
Light, he has runne himselfe almost out of the
Magic Tongue. And is not that somewhat rru
Besides the Discourse, a Charta Lacer
his sayes it, Scripta est igitur horis sub si
vis Aperta hæc Tractatio à nobis, de ui
ro Philosophico, nec dum cognito, on
Chymicorum Stylo(ut solent) allegri
co, sed plano, ut Intelligatur Tinctura
Solis, hactenus occultata, additis ajs,
&c. And yet, you need not fear but that he
had a spark in him of that Custodia Tho
maga which comes from God, and hola to
him; of which the learned Frier Bachu,
Ubi Deus magnam posuit virtutem,
ibi etiam magnam posuit Custodia;
uti patet in Viperis, & Magorum Lai
de: for he has writt to the only fixt law of the
Tongue-- Nil aperiè, nil operté; of whih
more in his Programma to the Book.-- Ad
This I name the first, though not the greatest
of many Incitements, that made me chose
it for you, and bring it forth out of the
Lethe where it has layen un-observed.

The second is, That in an extraordinary
manner, and to some peculiarity too, it trea

for Astral Secrets.

the Ente primo Universalissimi Minerals; Or, of the Universal most universal. Atque haec est anceps sententia!

The Third; That under the Most Universal, it represents and afferts to us, severall Tinctures particular; A thing somewhat doubted by an able Philosopher of my acquaintance, who is now at the Greater Pyrotechny; and I was desirous to give him my Authorities, from These Great Names, as well as my reasons, from our Electricall Compositions.

The Fourth; That there are in it so many and such open glances at the Keyes of Art and Nature, as are not to be spied, and catcht, in any other that I know.

The Fifth, That two of the particular Tinctures, that of Saturne and Jupiter Conflate; and of Jupiter Single; are apparently short, and profitable works: And those I would recommend to such as know the Initiall mother to all Tinctures, and are not yet able to beare the charge (though not much) or wait the time of the great work.

The Sixt, That it is a little golden Tripos, readie to move it selfe, and give answers to Enquiries concerning the Mineral & Metallic

To the Students of Magic,
lic Tinctures of Isaac Flander, Basil Va-
lentine, and Theophrastus Paracelsus :
and so may serve as a brief Complex of all, or
most of their Astral Learning.

The Seventh ; That by Citations , it
touches upon certaine Curious Manuscripts,
no where else to be seen in their Sparks, and
such Semantics to what they are. Cum enim
(says his Charta to This) perlongo Tem-
pore hanc Artem sectatus fuerim, nec
tantum perpetuis Cogitationibus, &
Studio Theoretico, multorumque Ma-
nuscriptorum Inspectione , quorum
mentio passim à nobis fit ; sed manuali
insuper labore, & experientia propriâ, &
attentaverim & compererim plurima; li-
cebit mihi hujus Rei conditionem, &c.

And these are the Reasons why you should
highly Accept of it, as well as they were to me
to make the Choice.

The Second Tractate (collected from various
reading , and not without some experience
of my own) is an Echo to this, and within it
selfe; as on the other hand, to old Pontan's
Minerall Fire. I call it 'Avilegov Mitgas. The
Cave of Mitra, and render it Zoroaster's
Cave,

Cave; because in the Solitarie horror of a
huge Cave, the ceremonies of Mithra, that is,
of the Sun, were anciently erected by that great
Chaldean, and those no doubt of Magical In-
stitute: such as were the Sacra Eleusinia,
the Holies of Ceres Eleusina; concerning
which, Eschylus was thought to have spoken
too much; and Sophocles has his Scintilla-
tions.

Χρυσέι Κλήις περοπόλων Ευμολπιδῶν.

**The Golden Key that locks the
the Tongues of the Eumolpidæ,
the Priests of Ceres.**

And now upon the view of this little Astro-
magic Trias, & its inauguration to the
publick light, I cannot let it passe without its
own Aucile, That Scutcheon that it weares
from Heaven, that by its Stature it may not
be taken for a Parvus Dæmon Minorum
Genium. For a Genius of a lower order, or
of the lesser Nations. I say therefore, It has
in it, the Green Salina; The viriditie of Na-
ture to Mineral Starrs in Our Mercurie, the
spinging Emerald, analogous to the Univer-
sal

fall-Spirit. And whosoever reads this book, though indeed but a small volum to that Idea that it is ready to make, shall have no reason to lament the $\text{\textit{ιερού}} \text{\textit{πονηματά}} \text{\textit{Αιγυπτίων}}$ - the losse of those bookes- The Sacred Cōmentaries of the Egyptians, named to us by the Greeks: For by this, in a short time, he may not onely become a learned Initiant; but, by the favour of heaven upon his practice, a perfect Hierophant to the best of Secrets.

Other curious Pieces I have in my eye, for those who are curious, and of a various reading; those I resolve to draw out as I sit at my Athanar this winter, and send them abroad with the same subscription to your service.

GEO. THOR: Astromagus.

Pro-



PROGRAMMA AUTHORIS.

Unt qui Sæpi legant Chymicos Multumq;
libellos, (pum:

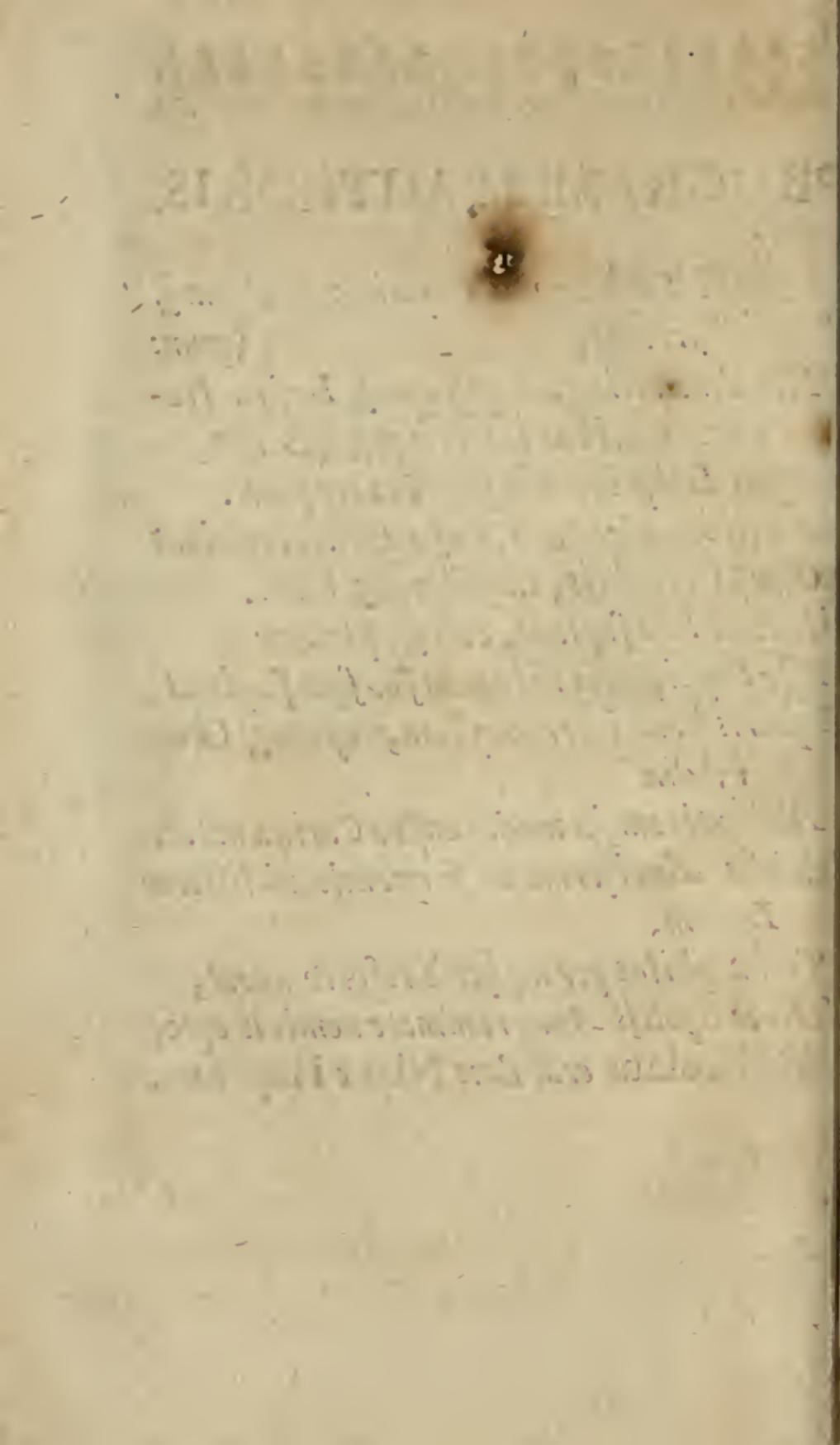
Nec dena attingant post quoq; Lustra sco-
unc huc, nunc illuc incertis passibus acti,
Quos Labyrinthæis flexibus ire patet.

nt alij invidiâ tacti, qui cuncta recondunt
Offusis Tenebris, impediuntq; bonos.

ilicet ut Solis sapient, Soliq; ptentur
Esse Sophi, queis iil quam sua sponsa placet.
Equoris hanc inter Scyllam, vastamq; Cha-
rybdis

Alchymicam, in medio nostra Carina natat.
olcidos Auriferam ut si quando ad littora
Lanam,

Technophilus per me forte referre queat,
cribat Spoliis Anagrammate nominis apto,
Mi Nicolaus erat dux Niger Hapelius.





CHEIRAGOGIA HELIANA.

A M A N U D U C T I O N to the Philosopher's Magical G O L D.

BASILIUS VALENTIN a Benedictin monk, and, by his country, of the higher Alsacia, who, in the memory of our nearer ancestors, excell'd in Magick and Chymistry, in his *Triumphal Chariot of Antimony*, pag. 242. where he treats of the Stone of Fire made of the Mercury of Antimony, writes directly to this Sense: *But the Stone of Fire (sayes he) does not Tinge Universally, as the Philosophers Stone does, which is prepared out of the Essence of Gold: No assuradly. For it has not allotted to It such an Efficacy by Its Virtue: but It Tinges particular-ly, to wit, Luna into Sol besides Saturn and Jupiter, omitting Mars and Venus, save only,*

B

that

that a little Gold, after projection upon Them, may be had from them too by way of Separation: Item; This Tincture (saves he) by one part of it, cannot Transmune above five, that remain fixt in Saturn, Antimony, Quicksilver, and Aduram: when on the other side, the True, ancient, and Great Stone of the Philosophers, transmutes to a kinde of Immunity. In like manner, The Stone of Fire in Augmentation of Itselfe, cannot further be Exalted: But the Gold is pure and fixt. So a little after, pag. 244, The reader (he addes) is to be advertis'd, That there are Stones to be found of more than One kind, that Tinge particularly. For All the fixt powders That Tinge, I call Stones; but One gives Tincture more Efficaciously and deeply than Another: as the Philosophers Stone first, That has its right of precedence to All. This, The Tincture of Sol & Luna, to Red and White, follows in Order: next to That, the Tincture of the Vitriol of Venus and Mars, both of which have in their own depth, the Tincture of Sol, if they be brought to a permanent fixity. The Elixir of Jupiter and Saturn, for the Coagulation of Common Mercury to Gold, follows That Tincture next. Last, comes the Tincture of Mercury It self. And This is the Difference (saves he) and Multiplicity of Stones, and Tinctures. All these Tinctures, (he further adds) proceed from One and The same Seed, from One and The same

same Initial mother, from whence the True universal springs. Out of the Compass of These (he addes) there is no other Metallic Tincture to be found in any Thing, whatsoever name it's call'd by. The other Nobler and Ignobler Stones, I mind not now; and will have nothing to doe with them here, because they are of no force but only to Medicin. In like manner of Animal, Vegetal, and Mineral Stone, I make no mention, as they stand and are ordain'd only to Med'cinal Use, and have not the least ability to the least Metallic work; the power of All which, is to be found in an Excesse under One Complex of the Philosophers Great Stone. None of the Salts have any Tincture power: They are only keyes to the preparation of Stones, otherwise of themselves they can do nothing; but as for the Salts of mettals and minerals (now I say something to thee, if thou canst perceve a ight what Difference of mineral Salts I think upon) They are not to be omitted or rejected from thy works as to Astral Tincture and this because we cannot want Them in our Compositions. For in These is to be found that excellent Treasure, whence all fixation with severance, takes its original, and has its True and Genuine Bese. Thus far *Basilius Valentia.*

This Sublime and Incomparable Philosopher before the Time of Paracelsus, layes here the Foundation of the whole Universal

Most Universal, and of all the Stones and Tinctures in the mineral Kingdome; out of which, metallic Tinctures (in other Things, by Themselves) ought not to be sought, as he attests in many places. But in This, he most evidently shows, besides the Original, Great Universal of the Seed and Initial mother, out of which the other Tinctures proceed (although he names Them not expressly), that there are Six distinct differing Stones and Tinctures, of which one Tinges still more powerfully then Another can. And in the beginning of his *Triumphal Chariot of Antimony*, he describes fairly to us The Stone of Fire, or Tincture of Antimony, whose Mercury he teaches to precipitate with Oyle of Vitriol out of *Mars*, and in his own proper Sweet, red Oile, that is extracted from the Sulphur and Salt of Antimony by the mean of the Spirit of Wine, and driven by the Retort, to dissolve and afterwards to fixe it into a Tingent, fluent Stone. This indeed is a particular Tincture of Antimony, and yet it is certain *Paracelsus* did so Exalt it, and by subtile preparations, then by reverberations, afterwards by Sublimations, Digestions, Separations and Distillations; at last, by various reductions and resolutions, (as himselfe affirms in the fourth of his *Archidoxes*) brought it to such a point of

of high Temper, that all the admirable virtue of it was not to be found by the Wit of man ; That by which it past through even all metals without diminution of its force, and made them perfect, and yet to it self was still sufficient to Tinge more and more yet ; nor That, by which it was apparently able to propagate humane bodyes Sound and Strong to the Tenth Generation.

To Antimony, Sulphur is not unlike. The mineral (for both of Them are to be referr'd to the vitriolates) of which, *Theophrastus* sayes thus : That, That is not In It, we may attain by the help of the Other ; by, It, meaning the magnetick Spirit of the World, which is the Philosophers True Magnesia. And That (sayes he) will follow the Captain of Art (that is, *Helias the Artist*) close. But after what manner the Stone of Fire out of the Three Intrinsics of Antimony, by intervention of Oyle of the vitriol of *Mars* and *Venus*, ought to be prepared, *Basilius* teaches, not only in his *Triumphal Chariot* here and there, but more collectedly, and in an open method, he seemes to have treated of it in the *manuscript* of his *Manual practice*.

After the Stone of Fire, next he mentions the Philosophers Stone, and gives it the highest place, to wit, in respect of the other T

stures Universal, but not of the *Universal
Most Universal*, as I shall show and prove a-
non. But he affirms the Stone is made out of
the *Essence of Gold*, and Truly indeed ; but
not as we shall heare, without the Addition
of the Salt of Nature both Simple and Com-
pound : whence *Alchymia*, the name of the
Art, is pointed out; *Hatchymia*, that is, a fu-
sion of Salt, by the Ingenious *Chrysippus
Fannian*.

The third is the Tincture of the Sun, or of
Gold The most Philosophical, and follows
immediately The Philosopher's Stone. This
consists of Gold Alone or chiefly, and That
Philosophical described by me, for which
Cause it differs from the Stone Itselfe, al-
though there are various preparations of it.
For indeed the Great Stone is made out of
the Essence, and the very astral Tincture of
Gold : But this Tincture of the Sun, instead
of the fusile Salt of Nature, is content with
his own Salt, and comes out of the three
principles of Gold Philosophical resolved,
depurated, and conjoyn'd, as we shal tell you
towards the End.

The fourth Tincture according to the
Sentence of our *Basil*, is the Tincture of
Mars and *Venus* Conflat, that is, of the
white, and red Spirit of their vitriol, which is
the Mercury and Sulphur of both, together
with

with their fixt Salt, out of which this Tin-
ture is had : although without the vulgar
Sol, wherewith it is to be Incorporated, it
cannot be perfected ; because with It, it is
first to be fixt, as *Basil* witnesseth, in his book
of Naturals, and Supernaturals, Ch. 2. pag. 28.
in these very words, *Because* (sayes he) *the Tin-*
ture of the Sun is no where more abundantly
found, then in Mars and Venus, as in male and
female, Their bodyes are destroyed, and their
Tingent Spirit is driven forth, to Satiate o-
pen'd prepared Gold with Its own blood,
and by its proper meat and drink to make it
fugitive and volatil. Then aron, This vo-
latil Gold thus Satiate with Its own meat
and its own drinke, resumes its own blood,
and Dryes it up by Its own Internal Heat,
by the help of a vaporous fire, whence ensues
another victory, which makes it fully fixt,
and highly perseverant, so that now the Gold
is med'cin more then fixt. To the same
Sense, the same Author, some pages after
*adds; Although the *Mars and Venus* (of this*
Art) doe not stand in need of any vesture,
but are able to give it to the other five; yet I
dare constantly affirme and assert it, that
without Our Lyon, (that is, without Gold
refeerate and prepar'd as aforesaid) they can do
just nothing at all, because we doe not see,
and provide against the peremptory fixity of

their Mercury, and the malleability of their Salt, to have gain from them: unlesse the Lyon conquer them again in a great Scuffle, and both be brought not onely to perfect Solution, but final fixation, as he taught afore.

But here we meet with a Great and notable Objection, that bids us stand to answer it. For *Basil*, in the twenty ninth page of this Chapter, does not only say plainly, That the Tincture of *Venus* and *Mars* without Gold resolved (as was said a little before) can doe nothing: but he also affirmes of the vulgar Gold, whose Tincture is to be joyn'd with the Tincture of *Mars* and *Venus*; That the Lord of all the planets (namely Gold) is not able to impart to his Subjects any thing of his own vesture: because nature has given to it but only One rich Suit: unlesse the Servant first do further enrich his Lord. And a little after, he adds: The King cannot communicate with his Servants any of his hereditary honour; nor give them a lasting Court-gallantry of habit, unlesse that first he do receive, pensions and Tributes from his Subjects. And now, since This is so, It may be askt, and that indeed not without an eminent cause, How it should be, That the Tincture of *Sol*, according to its Essential Difference can stand off from the Tincture of *Venus*

mus and Mars, or any other of the Tin-
tures; namely if the vulgar Gold be not a-
e to Tinge, unlesse Itselfe be first Ting'd
; the Spirit of Its Subjects? Some to untie
his knot have betaken Themselves to the
inera of Gold as yet Green, as also to the
Sarcasits; and I deny not but They may doe
very much, because they are not destitute of
pirits. And thence, as they contend, the
incture of *Sol*, and not from fused Gold, is
to be prepared and had. Others look for the
incture of *Sol*, not out of Gold simply re-
olved, but such as is first brought into his
principles distinct, and after certain Depu-
tations, made up againe, by a handsome natu-
ral coalition. For the Artists (such as they
are) that do not add to the Mercury of Gold,
the Sulphur of *Sol*, but *Sol* it selfe, doe not
properly belong to us here, and therefore
without contemning them, we answer thus;
that the Silver and Gold that Nature has
ut into our hands upon her own Simple
revision, is not so much required to the
tinging of *Sol*, as is Another more Sublime,
and much better, Our Gold, the Philo-
sophers Gold, in which there is the Tingent
pirit; of which I shall presently discourse,
when first I have run over all the Tinctures
of *Basil*.

The fifth Tincture *Basil* proposes in *Jupi-
ter*,

ter and *Saturn*, and that as extending to the Coagulation onely of Common mercury to Silver namely, and to Gold, to wit, by their red and sweet Oyle by Art prolected from their Centers, as he, in more then one place intimates to those that can read. And to this place also belongs the Doctrine that *Paracelsus* delivers in his book of *Vexations*, concerning the composition of *Saturn*, *Luna*, and *Mercury*. But here, I cannot hold from telling you plainly, that *Basil* speakes of the vulgar *Saturn*, and vulgar *Jupiter*; both of which, while they still remain in their own minera, are of a higher consideration, virtue, and force: and to That purpose, in his Triumphal Chariot of Antimony, where he speaks of the fixation of vulgar mercury, he has these words, page. 87. Mercury can be brought to no Coagulation, unlesse there be an addition to it of the other metallic Spirits, and that Coagulation is most efficaciously, and most powerfully of all effused, in the mother of *Saturn*, without which it cannot be done, unlesse thou hast the Philosophers Stone it selfe. And so again of *Saturn*, in his book of Natural, and Supernatural Things, cap. 9. pag. 121. Every man is to know, and think upon it, That no Transmutation of metal can be had out of *Saturn*, because of his most excessive Cold, except onely the Coagulation

coagulation of the common mercury : because the Cold Sulphur of Lead, can stop and tame the current, vagrant, hot spirit of mercury, and take it away, if the processe be rightly instituted. And to these a little after subjoynes : Wherefore see thou do not reject *Saturn*, or look scornfully upon it to ng it behind thee : for indeed his nature d virtue is yet known but to a few ; and it from this *Saturn* that the True and great one takes the Initials of its Celestial, fla-
cant colour ; it is from this metal, and this one; and by the Influence of this Planet is given to It a key of perseverance through utrefaction : because of Citrine no redde n be made, unlesse, from the beginning, ut of Black, a White be raised. These Things . Which as they are of a higher search and consideration, so they seem to belong to a creter *Saturn*, namely, the Philosophical, which does arise out of the purrefaction of , and the Salt of nature, although a certain excellent Doctor of Law labours to evince his *Raricola*, That in the very minera of lead of a certain sort, whose flowers are double, there is a very great force : the same so appeares to be proved by the Tincture called the Aromatic of the Philosophers out the mercury of Lead; to say no more of particular Tinctures. Hence *Paracelsus*, in his book

book of Vexations, are rather of fixations cannot sufficiently extol that Interior Spirit of *Saturn*, which is able to kill and slay the other Spirits, or mercuries of the metals as I my self have sometimes seen bars of perfect proved Gold out of the mercury of common Lead, as they were shown to me five yeares agoe by a very learned, wif man.

In the sixth and last place, *Basil* make mention of the Tincture of mercury It self But That Tincture is prepared either by the mediation of the Calx of Egge-shels, as *Paracelsus* has it in the fifth book of Ulcers patent ; or is elevated by the vitriol of *Mars* and *Venus*, resolved, distilled, and coagulated as you may see in the same Author, concerning the Death and Metamorphosis of Thing and more to That in *Rupecisa*, to whom restore that little book of the Tincture of mercury in the Second part of *Gratarolus* or else Its Sublimate, by help of the malagma of *Jupiter*, is resolved and distill'd, in which the mercury is calcin'd, and coagulated with metals, the very way that *Basil* himself seems to have taken, in his book of the Two-fold Mercury of *Sol*, pag. 108. in that part of the Repetition of the Great Stone. For, the way of proceeding with mercury is very various and multiform : and yet it is easily reduced

duced into a liquor by fire with the help of
the powder of beaten coale; which liquor af-
terwards by a certain Artifice, is able to
extract the Soul of *Sol*. It is also preci-
pitated by it self, and fixt with the Tinctures
of *Venus*, *Mars*, and *Sol*: but chiefly it is nou-
flet with its own milk, to which perchance
you mayst Interpret that of *Sybilla Emme-
a*, when She sayes: Sitting upon a plain and
ell-disposed Seat, thou giveit It of its own
milk, that is, milk sent down from heaven ;
which yet again may be applyed to the Uni-
versal, great stone, &c. in the *Sybillin* fragments
Philip de Lignamine the Sicilian Knight. Of
his too, take that speech of *Geber* the Arab.
hen he sayes: If of mercury alone, (mineral
means, though taken from another place)
ou canst tell how to make the Stone, thou
ust looke for and found a most excellent na-
re, and pretious skill. Hence *Basil*, in his
triumphal Chariot, pag. 88. For mercury
sayes he) is a pure meer fire and no-
ing else. And thence it is that It is
urnt by no fire, and that no kind of fire
n captivate it to its final Destructi-
on. It either flyes away fuddainly, resol-
ng it selfe spiritually into an Oyle Incom-
plicable; or remains after its fixation so con-
stant, that it is not possible for any man to
ke any thing from it: insomuch that what-
soever

soever can be made out of Gold, the same may be made out of It by Art. For after the right Coagulation of It, it is in all things like to Gold : because it comes from the same root, the same Stock, and that same Unity that Gold does. With these agree those other precious Sayings of his that he has scattered up and down when he speaks of the Starre *Sol*, and the Starre of *Mercury*, which Two being joyn'd together in their radious power, opens to us at a certain time the Closse of the most secret Wisdome. See his Triumhal Chariot, pag. 71, and 72. 91, at 92. I should not need to take much paine in explaining the words of *Basil*, if The Tractate which he writ upon the Astrum of *Sol* and *Mercury*, were not so enviously suspect by some. Nor are we ignorant that those by some are applyed to the mineral *Sol*, the processe whereof by the wet way and the mediation of *Nitre* and *Salt-gemme* is instituted so, that first Three Principles are sequestred, and then depurated by Spirit of Wine : and first of all ascends the Astrum of *Mercury* White, his Sulphur and Salt remaining downwards, whereof the Salt is extracted from the Sulphur by distill'd rain water, and when it is purged of all its Terrestrial fæculence, it congeales into a vitrio under a triangular and quadrangular forme.

ut of these Three Depurates, is againe ex-
acted a new intire minera of *Sol*, and the
extract for some Times cohabated by affu-
tion of a New *Aqua Regis*, untill the mouth
the Lyon (as it is call'd) be well opend,
which in Digestion is circulated; and after-
wards, the water being drawn away, ascends
the bright Mercurial Spirit. In This the Vi-
ol prepared afore is first Dissolved, and Di-
luted, till it deposes all its feculence. And
this oleaginous, clear water, dissolves the
Sulphur above named and in a double pro-
portion of it. To these Three parts are added
part of the Mercurial Astrum, and so Dige-
sted into a Balny for forty dayes, till all pass
into a Green viscous Liquor, and afterwards
a Physic furnace be coagulate to a fixt
ed'cin. Others following the dry way
separate a minera from Gold, and this Gold
impregnant by its own Spirit they distill
constantly by Retort, and so, that of a pound they
have scant a dram of its sweet Spirit. An
ounce of this for the purpose prepared, they
put up in a small Glasse, decocting it care-
fully six months by degrees of fire, till it
turn to a fixt rednesse, which passes through
the Argent vive mineral collected without
it, and makes it fit and able to turn the bo-
dy of Gold into Tincture. Now whether
these, or the other look better for the Astrum
of

of Basil's *Sol* and *Mercury*, I leave for other things to Judge, because I have not yet seen The Tractate of *Basil de Astro Solis*.

But that I may speak yet more clearly finde that Mercury that is known among the vulgar, we must compare those things that *Th. ophrastus* gives us about Congealing the Spirit of mercury into a *Saphir* Storck by the Oyle of Vitriol, in his book of minerals, with Those that his Scholar *Phaedrus* the Great, relates of the Soul of the Hermaphrodite, and thence it will easily appear to the cur of the Chymical monarchy, from whence it exists, and how is had, That Sapphiric Flow the of the Hermaphrodite, which is the admirab l mystery of the Greater world; Of which (saies he) even one dram after its projection upon three thousand drams of melted Gold and those cast upon a thousand of Brass turns all into most perfect pure Gold. This sayes *Phaedrus Rodochanus* : whose process in this Secret is not yet known to all of Us.

To These deservedly we may add, what the most experienced man, and the profounde searcher of Nature, *John Isaac the Flandria* (for from him all others after him, learned as from another *Hermes*) has in his *Tractat* of the Oyle of vitriol; And also of the Oyle of Mercury, and of Antimony brought to Tincture perfectly fixt. Nor can I involv the

Thi

This in silence, That of many mettals and minerals put together, the same Author teaches a Tincture does arise ; and such a Tincture as is able to fall upon a Thousand arts of Silver, to transmute and Tinge it to Gold. And not Inferior to This, is that Mercurial and Solar Tincture of the most Illustrious Duke of *Bavaria*, Lord *George The Rich*, to whom, as our Ancestors have left to us, immense riches did accrue from this art. But besides, That old saying ; Make mercury by mercury, by water mercurial (to wit, out of Gold) presents to us in Truth the same Things. And does not *Palingenius* in his Capricorn-book, the tenth, allude neer to the same sense? when he sayes, .

*Hunc Juvenem Arcadium Infidum, nimiumque fugacem
Prendite, & immersum stygiis occidite
lymphis : &c.*

This young Arcadian faithlesse, vagrant knave

Snap up, and drown him in the stygian wave.

and That that follows.

But of This enough already. For I do not certainly know, whether that of the Helvetic

tian Doctor, in his book of the Treasure of Treasures, writing of minerals, may be referred hither, or not: Nature (saves he) beget: a mineral in the bowels of the Earth, o which there are Two kinds, which are found in many places and Lands of Europe. Bu the best, in the figure of the Greater world is in the rising of the Astrum of the Sphea of the Sun. The Other, in a meridiona Astrum, which is in its first flower, produced by the Astre of the *Viscus terræ*, the Glew o the Earth ; and in its first Coagulation i found redd, in which all the mineral flow ers and colours lye concluded. Which word literally understood seem to be spoken o the minera of Mercury and Gold, because *Theophrastus* (as also his Schollar *Phæd- Magnus*) attributes all the Colours of mine rals, in his book of the Generation and Me tamorphosis of Things, to Argent vive as the mother of metals. Although there are some that pertinaciously fit This to the Red Translucid minera of Silver, call'd *Rotqui digertz* by the Germans. But I, instead o Gold, should think it rather to agree to A nother certain minera, which is feracious o Gold, and fertil to It, and yet not Gold I self. To this is not unlike, what *Basil* i his books of Supernatural and Natura Thing, *Chap. 3. pag. 45.* saves of the Spir

of mercury in these words : Here the question might very well be put to me, How this Spirit of Mercury, is to be got, and had by Us ? Upon This Great question (he addes) One might very well with a strong desire expect the Answer ; which yet I will not conceal from any one, but lay it open faithfully, so far as by the wil of God, it is lawfull to do it , in manner following : Take (sayes he) In the name of God, The Redd minera of Mercury, that looks like Cinnabar (factitious .) Take, besides, The best Minera of Gold that thou canst get : bruise and powder Them both together in an Equal pondus, before They have come at any fire, & --- in the same place.

It is very well known, That of a certain minera fertil to *Sol*, and the liquor of *Mercury*, by a monthly Apposition of It, there grew up to a German Lady, a perpetual harvest, or Crop of Gold. The Gold rising first in its Colour Green as Grasse: afterwards by little and little the Spires passing into Gold, ready to be reapt by Cizars. There is, besides, Another particular Tincture that terminates in the Deep-red Crystals of *Sol* ; when it is sublimed, and has before grown out into sprayes, and is almost consentaneous to the Other.

But we are to take notice, That *Basil* does

not speak of the Spirit of Mercury and Sulphur after One way, but diversly ; sometimes of the Stone, sometimes of the Tincture of *Venus* and *Mars*; sometimes again of the most Universal : whence not much after, Chap. 4th of the Spirit of vitriol out of *Venus* and *Mars*: The Genuine and True Sulphur (says he) is Incombustible. For It is a True and a meet Spirit, out of which Incombustible Cyle is prepared and had: and It is That very Sulphur, out of which the Sulphur of Gold from the same root proceeds and is made. By which words it is not hard to be conjectured, what he would have us secretly to Understand by his best Minera of Gold, as he speaks of It in other and other places, according to the variety of the Subject, of which he treats : Therefore he adds ; For this Sulphur is rightly to be called and baptized, The Sulphur of All the Philosophers (as *Paracelsus* points It out too in his book of minerals, Chap. 8th. of vitriol ; and *Basil* likewise in the Chapter of vitriol, pag. 133.) because in It is all wisdome found even to the Spirit of mercury, which antecedes it---. But what That Spirit of Mercury is, of which he writes there, whether That exprest in the Tincture in the Manuscript, to wit, the white Spirit of the vitriol of *Venus* from *Mars*, or of the Universal Most Universal, I leave it to

to the judgment of the learned. For he sayes, That the Astrum both of *Sol* and *Mercury*, and the Mercury and Sulphur of the Philosophers, proceed from One root, at first indeed a white Spirit, and That he plainly calls the Philosophers Mercury : for afterwards there follows (sayes he) a red Spirit, that is, the Sulphur of the Philosophers and their oyle Incombustible, from both the Tinctures of *Venus* and *Mars* meeting together in one womb. To this purpose in his Chapter of Vitriol see more pag. 132. and how profoundly he playes the Philosopher there Analogically *de Spiritu Albo ad Album, & ad Rubeum de Rubeo*--Of the white Spirit to the white, and to the Red of the Red.

It appeares therefore, That the red minera of *Paracefus* his Cinnabar, and the red minera of *Basilus* his Mercury, agree very neer; and that the best minera of Gold, with both, may be understood not only of the common Mines which nature gives us, but of others, to wit of Antimony, the minera of *Mars*, and chiefly of the vitriol of *Venus* out of *Mars*. But of these, as the Greeks speake, *ὅς εὐ παροδώ*, by the way, to help us to understand *Basilus* speaking so variously of the Spirit of Mercury ; which is the manner of those Chymists that have tryed many Things, and draw on one shoo upon many.

For there are Many wayes that aime particu-
larly at One End, not only by One, but by
many, and indeed diverse, Things : Against
which Doctrin many have their Opinati-
ons.

Therefore since our *Basil* reckons up to
Us distinctly these Six Explicit Tinctures,
which we have discours'd so freely afore :
and yet in the 244 page of his Triumphal
Chariot, professes also openly, That All the
Six Stones of metallic Tinctures arise from
One Seed, and are All by One Initial mo-
ther in their first Generation ; So prosemina-
ted and bred, that from The same mother
the True Universal has its lineal profluence ;
it is cleer as noon-day, that besides and a-
bove the Solific Eſſence both of the vulgar,
and Our Philosophical Gold, there is yet
Another ſort of Gold, and That more Secret
and hid, from which the Universal Most Uni-
versal issues forth, as the Seaventh and moſt
perfext of All, riſing from its own proper
root, that is, its own Earth and Water, and
in That much exceeds the very Philosophers
ſtone Itſelfe ; because out of It alone, both
That ſtone, and the Other particular Tin-
gements, are form'd and flow primordially
and more then that, because from It all the
other Things of all the world, not onely in
the Mineral, but also in the Vegetal, and A-
nima

nimal Kingdome derive their life, hold it still, and by the Creator are so ordain'd to their Increment and multiplication. But now what manner of thing this is, and in what thing placed, although it may in some sort be conjectured by what was said afore, (The Green Line calling it self every where, and encompassing all); yet we shall speak more of it below in its place.

All the question now, after we have reckon'd up all the Tinctures, with their Multiplicity and diversity in the Minerall Kingdome, is to be transferred by us, *Ad Aurum Philosophorum nostrum*, to Our Philosophers Gold. What it should be, viz. out of which, the Tincture of Sol is chiefly to be prepared, besides the Universal Most Universal, and the other Tinctures named above. We say therefore; That this Gold of the Philosophers, (for of the others, as of the Universal Most Universal, we speak not now), is Gold, that is produced by the Philosophers out of the Metalls Inferior, and of lesser value; and not by separation alone, but by the benefit of nature working by Art in an Actuall transmutation. Therefore it is not vulgar Gold, which by nature in her degree is onely simply perfect, and therefore now lyes under rather an Expiration, or declination of its Seed; than that it

should be vegetous and fruitfull to a proge-
ne ation of other Gold. Concerning this
thing the most Expecienced Minerallit and
Metall-mn *Andreas Sola*, published by the
famous *M nianus* , is to be heard, who in
his Book of Minerals Metallic, Chap. the
9th. Of expling Metall , Septurie the se-
cond , writes thus : When Nature with the
body of Metall is come as high as Gold, ther
it descends again , or moves down ward for
want of Aliment by its hunger. Again, in
the end of the Seventh Chapter, Septurie the
fi st, Of the Ascent and Descent of Metalls
after he has recounted , how finely nature
as tending Calcines the whole body of *Luna*,
which Calx is nothing else but the body o
S / , he adds thus : As for Descention, thou
miyst easily perceive and understand it by
Ascension. For this is the difference , that
in the Ascent it first acquires Tincture, be-
fore a body : but in the Descent , soone
looses that Tincture. And therefore Me-
talls that are Descendent are much more
imperfect then those that are Ascendent
Thus he. Therefore showing where the Seed
and Tincture is fruitfull or not fruitfull in
the Metalls, The Ascension (sayes he) and
Descention of Metalls , could not be made
but that they all agree in their seed and ar
of a Consanguinity. Item ; In their Ascen

Silve

ilver and Gold have the same seed , which
in the Ascent transmutes Silver to Gold:
but in the Descent , transferrs it into Cop-
per. Then concluding, he sayes most openly :
The Seed must passe out of its owne body in-
to another, or else it cannot be fruitfull, or
fruitfull. Thus farre *Solea*. And whosoever
will not give Credit to his various experi-
ence, will believe no body at all. The cause
herefore appears , why Tinctures are not
made out of Common Gold, unlesse that (as
Basil sayes) be first exalred by the Spirit of
its Subjects. For we must look for a more
noble, and more perfect Gold , that is in its
Ascent, in which the Tingent, Green, Vege-
tant Spirit and fruitfull Seed is ; which by
Solea's intimation and pointing out, is Gold
produced from Inferior Metalls. Why else
(sayes *Count Trevisan*) should we take nine
Months time to serve our turn (to spend it,
the means, upon the Exaltation of Common
Gold by the Tincture of *Venus* , as *Basil*
teaches)? For we might take that body, as na-
ture has made it, and laid it ready for our use.
Here you see that Gold simply given us by
nature, cannot of it self produce Tinctures:
but another sort of Gold. Therefore he
adds : Our Gold is not the Gold of the
Vulgar, as all Philosophers say , because the
common Gold is dead : but ours is impreg-
nate

nate with Spirit and is a hueing Gold. Hence John *Clopinel de Mehun* in his answe to the Lamentation of Nature ; Gold(saye he) is known to be the Treasure of all the Mines : and yet it has neither matter, no form of so great power, as to exceed it owne perfection. For it has no greater power then to perfect it self, let the Artist strive and do what he can. To destroy it, and to reduce It, would be a foolish work, since out of it no more virtue, nor power can be had, than what it has from its proper nature to compleat it selfe.

No Reduction can be made of those things that Nature perfects into a species or Individuall, unlesse first they be corrupted. And after Corruption no Generation is made like to the species, unlesse perchance there be a Regresse to the *Genus*. Wherefore the Destruction of Gold makes nothing to the Construction, or making of it, because by its destruction nothing can be made. For it being once dead, its Substance dyes too, and So that out of It no other Argent vive, or Metal, can be had any more, &c.

That therefore we may expressly and solidly confirm our Sentence and Conclusion concerning the Philosophers Gold from the lower Metalls ; we will give you evident Testimonies from many eminent Philosophers.

And first, *Basilius* in his manuscript, declaration of his manual practice, writing versus of the Tincture of *Sol* : Thou oughtest to know (sayes he) that Our Stone is made in Its own proper Essence, and that it transmutes Other metals into Gold. Which old (he adds) must again be Destroyed, and return'd into a better Stone. Here very evidently (as I think) he shows, That This Gold is first to be made, before it can again be destroyed, or Turn'd into a better Stone : whence likewise in his German poetry, near the beginning, he delivers the same Sense :

*O Sol, Regis in hoc qui munere fungeris
Orbe:
Luna Genus servat multiplicatque tuum.*

O Sol, Thou doest the Office of a King in this World :
And, It is Luna that preserves and multipliyes thy Kind.

In which he shows that *Luna* is required to the propagation of *Sol*, as in the following lines, when expressly he adds;

*Summe, Luna, precors ne deseruisse velis
me,
Quum Venus in bivio jam sit, ut illa
decus. Indu-*

*A Manuduction to the
Induviiasque tuas ipsa induat : ut lib
Ambo
Ex illa compti, divitiisque Simul
Ditati simus ! quod Te meminisse fut
inde
Add. cet. Hoc etenim nunc Tibi linqui
Vale.*

I earnestly pray Thee, Good Luna, for
sake me
not, when Venus now stands doubtin
between
Two-wayes ; that She may put upon
her self
Thy Clothes and beauty: and that Both
of Us,
being so made Fine, may also be made
Rich
By her ! This thou shouldest Thinl
upon;
This I leave to Thee ! And farewell.

So in his following Verses upon *Venus*, he
witnesses further, saying thus : *Ejus filium*
(*nempe Antimonium*,) &c--. That her Son
(to wit, Antimony) does warme and heat
the body of *Luna*, that she may be made
pregnant, and leave behind her a progenie of
mighty virtue and vast Encrease : meaning
our Gold Philosophical. But from *Basilius*
more

ore below : Now let us come to that most
cellent Author of Twelve Tractates up-
the Stone, whose Anagram is, *Qui Divi-
sch. Genus Amo*, that is, *Michael Sendivo-
w*, That Polander, whom *Oswald Crolius* in
preface of his *Basilica*, calls *Helioanthha-
Borealis*, The Northern Beetle, in whose
lands he saw with great admiration and a-
mazement, the wonderfull Virtue and Ope-
rion of that Tincture commonly call'd the
Philosophers Stone. Thus therefore *Sendi-
w* in the proæm to his Tractates. Although
there are to be found some Idle fellows
which either out of Envy or malice, or fear
the detection of their Impostures, cry it
loud, That the Soul of Gold may be ex-
tracted from Gold, and so return'd to Ano-
ther body with vain and pompous Ostend-
ion, not without the losse of Time, La-
ur, and Cost : Let the Sons of *Hermes* for-
tain know, that their Extraction of Souls
(they call it) whether from Gold or Silver,
any vulgar Alchymistical way, is nothing
but a meer persuasion : which yet is not be-
lieved by many, till at length by Experience,
the only Sole mistresse of Truth, its verified
Them to their Losse. On the other side,
he goes on) he that in the Philosophers way
in Tinge the least piece of metal, with gain,
without gain, really to the Colour of *Sol*,
or

or *Luna*, permanent in all the probates
quisit: he, I dare very well affirm, has Natur
Doors set open to him, to search out furt
and higher Secrets, and by the blessing
God, to be an Adeptus, and attain the
These words doe not so much referre to t
artifice of Extracting a Tingent Anima,
which a way should be laid open to high
Secrets : as to the very, right Philosophi
Gold produced out of the Inferior metal
by the Use of which Gold (as I sh
show out of the Author) a way is made to
of higher Things. But what he discourt
of the Anima of Gold vulgarly Extracte
we must know that Anima cannot tra
mute, although It may induce Colour,
Paracelsus does witnesse abundantly to
in his book of Minerals, Chap. the seventh
to these words ; This is altogether True,
the Sulphur of Gold be projected up
Silver, it colours it indeed, but does not t
it. And *Basil* glances at the same in his Rep
tition of the Great Stone, pag. 113. Righ
ly therefore *Sendivogius* in his ninth Tracta
of the Com'mixture of Metals. The Chymi
(sayes he) know very well how to transm
Iron to Copper, or *Venus*, without *Sol* : B
if they could tell (he further addes) how
administer the Nature of *Sol* to these mut
ations, they should find the most pretiou
Treasu

eaſure of all, a Thing more preſious then y is. And what Other Thing I beſeech you This, than, not the Common Gold, but our Gold Philosophical; of which the Tin-are of *S.*, the moſt preſious Treasure may afterwards be prepared; wherefore (ſayes he) e are not to be Ignorant, what metals are to be put together, and conjoyn'd, and what nature correpſonds to what. Then conclud-
ing; There is (ſayes he) One metal (metal ſayes) that has the power of Consuming others (videlicet, by Corroding): And why? or it is al noſt (ſayes he) as Their water, and almoſt Their mother. Only One Thing, videlicet the Radical humidity of *Sel* and *una*, holds our and reſists, and is meliorated by It. Here he might ſeem by the letter to speak altogether of the vulgar *Saturn*. But Gold and Silver are not properly made In-ſinſically better by vulgar *Saturn*, althoſh they be forinſically purged. Therefore thou muſt take it of another *Saturn*, with which of Gold close eleven times, it is brought down to Death, and afterwards put into its own matrix (namely Mercury) it conceives and generates the moſt excellent fruits. But ince no other *Saturn* but the vulgar, or That which is made by Transmutation out of the Regulus of Antimony per *Cæmentum*, as also out of the vulgar Mercury reſolved in an

Aqua

Aqua fort, is actually metal ; the words before, may not unfitly be referred, to the Tincture of the Vitriol of *Venus* and *Mercury* (for this is almost as their water, and almost their mother, by which the Radical moisture of *Sol* is indeed meliorated:) for our reserued prepared Gold, is saturated by It, and promoted to fixt Tincture, as *Basil* himselfe witnesseth: because Gold cannot Tinge of Itselfe unlesse Itselfe be first Tinged. Therefore *Sendivogius* adds: *Sed ut detegam, &c.* But that I may discover it (says he) It is call'd *Chalybium* or our Steel; And Truly *Chalybs*, yet not vulgar, but Such as is Transmuted into *Venus*, in which the Nature of *Sol* is to be intimately mingled, videlicet by the Vitriol of Both, not common Vitriol. And to This send *Sendivogius* adds: *Apotelesma* belongs : *Visita Interiora Terra Rectificando Invenie Occultum Lapidem Veram Medicinam*; By its Initiating making the word *VITRIOLUM*. But That *Sendivogius* adds: *Si undecies coit Auranum cum eo*; If Gold close eleven times with It (for it does not come over the helme unless it be often joyn'd with Gold) Then Gold emits its Seed and is debilitated almost to death, as we may see in the manuscript practice of *Basil's* Tincture; it is to be thus taken, that by putrefaction after the distillation of Both, it is at length mortified, then

thence it may be raised again into a New Life: Then (says he) The *Chalybs* conceives and breeds a Son more noble than the father (vulgar Gold), that is, It generates for us a *Sol*, or magical Gold, from whence afterwards the Tincture of *Sol*, from *Sol Philosophical* exists. Hence he adds: *postea cum Semen iam Nuti*: Afterwards when the Seed of that which is now born (that is, the Sulphur of Gold Philosophical) is put into its own matrix (that is, it be admixt to his own Salt and Mercury) it purges the matrix, and makes it a thousand times fitter to bring forth the most excellent fruit, that is, it brings forth for us a Tincture from Gold Philosophical, which after Its fermentation tinges thousands, as *Basil* affirms. But *Sendivogius* tells us more, and that we ought intensely to mind; There is besides Another *Chalybs*, which is like to this, made ready to our hand by Nature, such as is able by its admirable virtue, out of the rayes of *Sol* to Elicite that, that somany men have sought, and is the Beginning of our Work: understanding not so much the minera of *Mars*, or *Chalybs* native, as a certain kind of mineral Opposed to *Mars*, of which in his last Tractate he says: Our Salt is mercury: and then adds Our *Sol* and *Luna* (whence this Stone of the Philosophers exists, is Obducted, or covered

over with the Sphear of *Saturn*: which mineral indeed receives into Itself the beams of *Sol* (that is, its quintessence), and by a very wonderfull power promotes it to a tingenit Stone. *Nihil his magis Operum, nihil magis etiam Apertum: si modo habeamus apertos oculos ad intelligendum radices mineralium & Simplices & Compositas.*

Nothing more hid, nothing more open then these things ; If we but have our Eye open to see and understand the roots of mines both Simple and Compound. To this sense the same Author , tract. the 10th Gold (sayes he) can give its fruit and Seed in which It multipliyes itself by the Care and Wit of an Artist, that knows how to promote Nature. But, both in the practice of the eleventh Tractate, and in the Theorie of the third, he striktly caution's that we take not vulgar Gold by Itselfe simply to make the tincture of the Sun : And in his practice thus he does it. But be thou admonisht by me in this , that thou take not Gold and Silver vulgar: for those are dead. Take our (sayes he) for those are living. Then in his Theorie : But take along this Caution with thee, that thou seek not that point of nature, in vulgar metals, in which It is not for those metals, and especially vulgar Gold are Dead; but Ours are Living, and have Spirit

rit, and they by all means are to be taken. Thus *Sendivogius*: In which (I confess) he does not onely discourse of this our Philosophical Gold, but also of the Great Universal. However it is, he does altogether Exclude the vulgar Gold Simple, unlesse it be firt driven from the minera's, and Exalted by Art.

But let us consult *Theophrastus Paracelsus*, and see what he sayes, or rather demonstrates in his *Praxis*, of this our Gold Philosophical. He teaches in his book of minerals, Chapter the seventh, to make the Epatica of mineral Sulphur, from whence afterwards the red Oyle is distilled, where to these words. Here we must observe (sayes he) that any Silver that is put into this Oyle, and there remaines its due time, remaines black, and casts its Solar Calx to the botome. But before its due time, it leaves a Calx not fixt, but somewhat Volatil and Immature, (note the word Immature for that that follows) but if it attain its terme (he adds) and come to its just period, then It Effects All Things that are to be done : It is not good to say more of this thing. Out of this one place alone, it more then evidently appears, what this Gold springing from Silver can doe, of which (he sayes) it would not conduce to speak more : and yet

he confesses it does doe all things that are to be done, videlicet, whatever the Artit desires, or wants. This is a most Conspicuous place, and by no means to be infirmed, or eluded, that it may not be the palmary of Confirmation to our Sentence, concerning the living magical Gold, and so much (I say) the more certain One, by how much *Paracelsus* is Greater then All. But this Oyle of Sulphur is nothing else, but the first Ens of Vitriol, which by its Acidity is sufficiently argued; as also from this, that if you put to This oyle, of the common Sulphur, and twice as much of fountain-water, and afterwards boyle in it Lamels of Steel till a Third remain, presently as soon as it is cold, a most Green Vitriol is generated there. And This a certain late Writer, taking it from a Disquisition of mine, and mistaking me, inserted to his Tyrotiny, and drag'd, It was the Sal of Mars. But let us return to *Paracelsus*. He writes in his Manual, where he treats of the preparation of the Tincture of *Sol*, as appeires by the End of that discourse (for there he speaks in plain Termes of Potable Gold, and the liquor of *Sol*) in these words to our purpose, *Sume Electri Mineralis Immaturi, &c.* Take of the Mineral *Electrum* Immature (that is, such as is between mature and immaturity). And what is this *Electrum*

pray you? Electrum, with *Paracelsus*, is no other Thing but a metal which is made by Art out of another metal; So that the white *Venus* out the Red, is called an Electrum by him, although to Colour only, and not to things, they stand Distant from one Another. Hence in the book of Minerals thus defining; Electrum (says he) is a metal from another metal (namely by the benefit of Nature, & help of Art). Whence also, in another place, The Crama of all the metals joyn'd together in Mercury, as a certain thing elicit from Seaven, he calls Electrum. It is therefore consequent that he here, by the same Electrum, does not speak of vulgar metals by nature's hand simply given, or as they are constituted in their mines, or fused above; but of those that out of other metals are produced by Art, as when *Venus* is made of *Mars*, which indeed is much better, and of greater power (as Experience teaches) then Common *Venus*. And so likewise, the Gold produced out of *Luna* by the oyle of the Epatica of Sulphur (as he taught above) is much better then the vulgar, because it effects even All things (as *Paracelsus* says) that are to be Effected: and may indeed be Exalted that it would drive any man to admiration. But why does he call it Mineral, and Immature? Because it is from the Mi-

neral, and That Immature. For it is made by minerals, as by the Oyle of Sulphur from Luna which is imperfect, but yet in a very neer way to be brought up to maturity. Therefore before it compleats its terme, it is immature, having still Extraneous Superfluities: wherefore he teaches us to wash and purge the Electrum from all Superfluity the Chymical way by Stybium, till it attain the Exquisit Degrees of Gold. And what doe you say, that Gold Itself (although produced from Luna) in comparison of the Stone and Solar Tincture, is a thing yet Imperfect, and so in a manner Immature ? as *Paracelsus* himselfe in the same place a little after declares : Nature (sayes he) has left it imperfect in its place, because she did not intend to make the Stone, but the Matter of It, which indeed without preparation is but a dimidiate, lame Thing. This place is accurately to be perpended, that we may understand, what he here calls the work of nature respectively (as is the natural Transmutation of Our Argent into Gold by the Oyle of the Epatica of Sulphur) and what the work of Art, videlicet, in preparing the Tincture Philosophical, because where Nature Ends in making our Gold, there Art begins in the preparation of the Tincture of magical Gold: although on both hands the Artist comes as minister

minister of Nature, bestowing indeed more labour in the work of Art, lesse in the work of ready Nature. To *Theophrastus* in astipulation *Bartholomeus Korndorferus* is succenturiat, by whom the Grosse, and not yet Clarified Gold, is commonly called *Corpus*, and *Corpus Iners*, a Body, and an Inert Body. And now to produce him here as a fit witness in so great a cause, in his Tractate of Luna and its Defects, not unlike to that of *Truhemius*, thus he writes : There is a short way by which Silver may be brought to Such a poynt, that it may be made the best Gold, and best of all to be esteemed, because to Our Tinctures no better can be used. What more expresse then these words, what I pray you more evident, and with *Theophrastus* more consentient ? But he adds somewhat more, by which he wonderfully illustrates *Theophrastus* about the Solution of the Immature Electrum. Whosoever (sayes he) can naturate Immature Gold (so he calls Our Argent) and turne It into a right liquor, so that it is separeate from its Earth, has got the fountain of Sanity. Hence he extols that Saying of *Paracelsus* when in his book of Vexations he affirmes : That true Alchymie onely by one Art teaches us to make Silver and Gold of the five Imperfet metals : And to use no other Receipts but onely these,

Tantum de metallis, ex metallis, per metallum, & cum metallis, fieri possunt metalia. And then explicating that Oracle, and showing how it is to be understood: *Magna Arcana in metallis abscondita, &c.* Many Arcana's are hid (sayes he) in metals, and are to be drawn out by an easier way then any one would beleevē or think to do any good by it. I now say nothing (he further adds) how wonders above wonders, are Effected by it, if, in the Philosophical way, they be awakened and raised up into their Primitive mercury, not into the Current, that which vagrant Impostors talk so loud about, *sed in Sementem viscidam*, but into a viscid, limous Sement, or Seedplot out of which a living Germen, *Leo Suavissimus* the mercury of the Magicians, shows i self. Hence it appears what manner of Mercury it is, and into what principles the metals are to be resolved, unlesse we would have Tinctures to passe into a uselesse dust or powder, that has no Ingression into metals fused, but swims upon them to no purpose. From metals, indeed are made Tinctures, when out of their Substance primordials are drawn, which move themselves off (if They be right handled) into a viscous Sement. But Out of metals, when perfect metals are compounded with their primordials in a form or appearance oleaginous materially

eriallys: By metals again Tincture are made, then the projection of Tinctures upon perfect metals namely, that by Them as the meane, they may acquire their due Consistence. And then lastly with metals fused, are perfect metals made, namely by Transmutation of Those that are Imperfect to perfect by help of med'cins already perfect. In These wee see *Parace'sus* haſt molt Signally and briefly comprehended the Summe of the whole Art. See those Things which not only *Guido de Monte* delivers to us concerning this kind of preparation (for he is somewhat tedious in his prolix Circulations) but also what the most Experienced *Isaac Hollandus* proposes in a Tractate peculiar *de Salibus & O'eis metallorum*, of the Salts and Oils of metals (although they require That *furnus clausus Reverberrii*, with its little mount within, known but to few, and used by *Paracelsus* otherwise they cannot so well be prepared) the other Things are of themselves open enough, especially if they be joyn'd, and compared with what he sayes in his Tractate of the Oyle of Vitriol, and in That of Antimony, and That of Mercury.

Yet in this place I cannot forbear, but I must add to Those Two Testimonies of *Bartholomeus Korndorferus*, and the most Excellent *Paracelsus*, Another too of that most monstrous

monstrous Franciscan monk, who in the yea
1419. writt a book in the German Tongue
in Open words, to *Burgrave Frederic Mar-*
quis of Brandenburg : but the book for many
causes was never brought abroad by the Presse
In It, many Tinctures of metals, gemmes, &
pearles, are contain'd ; with many other
choise Arcana's. He therefore in that place
where he comes to the Tincture of Venus
and Sol, by the help of which he teaches how
to convert Luna into Sol, This Sol (sayes he
in open words) does more than another Sol:
and shows the way that we must proceed
Leonhardus Turniferus complains very much
that he lost a Compendium of It in the Tower
of *Kussenberg* some years agoe : but there is
yet extant in *Schobinger's Library* an older
Copy. To these there is a neer correspon-
dence of those five particular Tinctures
that goe about inscribed in little books of
bark, rising almost from the same foundation
with the former, only in them the pure is not
Separate from the Impure Terrestrial Sul-
phur : otherwise then with the Monk, who
shows how to cast away the leprous Earth:
by which it comes about that his particu-
lar Tinctures are so much the better,
and tinge deeper, by how much they ex-
ceed the other in Subtilty and Penetra-
tion.

But let us now return to Count Bernhard revisan, who in the second part of his book writes expressly in these words : *Cum d'anno
ndem experim sum, quod in metallis, &c.* To
ly losse, I found at length by Experience;
hat it must needs be hid in metals, &c.
Where he alleadges that saying of Geber, No
thing that is Extraneous, and that is not com-
ounded of metals, or born of them, is able to
erfect them, or cause their regeneration, or
transmutation. But the same Bernhard
gain sayes : *Corpora perfecta, &c.* Perfect Bo-
yes, which by nature are simply perfect are
nly perfect in their Simple degree, and un-
esse by Art they can be made (*plusquam per-
fcta*) more then perfect, they cannot con-
tribute to Imperfect bodyes: but if (lays he)
hey be handled by Art, and according to Art
e perfected in the Philosophers manner
mark the words) then the way lyes open,
nd it is easily deprehended what they are a-
ble to effect. For Our Gold is not vulgar
Gold, nor our Silver the Silver of the vulgar:
because they, so long as they remain in
heir own Substance, are no better then dead;
nor have they any Efficient power, as we
nay see in the Codex of truth, that is, the
Turba Philosophorum. Hence alleadging
hat Golden Saying from Geber the Arab :
*Quicunque ignorat Radices Minerarum, &
Simplices*

Simplices & Compositas, &c. Whosoeve
knows not the Roots of Mines both Simpl
and Compound, he knows not the principle
of Nature, and therefore not of Art : and b
Consequence is a Sophister, not a Chymist
By Simple roots, understand, those that are
in the Universal most Universal : by com
pounded, those that are made up out of
Mercury resolved together with a certain
mineral homogeneous Earth, into a Viscou
Liquor; in all which the germinant and Tin
gent force of the Universal most Universa
abides spiritually, and flowes in the fire like
to wax without noise after a due Rectifica
tion; by which also (namely such compound
roots) Gold attenuated melts like butter,
and grows into the Philosophers stone.
therefore Bernhard having intensely searcht
into Nature affirms, that he had alwayes be
fore him that Saying of old Osthanes, (ἢ φύσις
τῇ φύσει τέρπεσαι, &c.) *Natura naturam con
tinet : Natura naturam separat : natura obvi
ans naturae suæ latatur, & in alienas transmu
tatur naturas*, Nature contains nature, nature
separates nature, nature meeting with its
own nature rejoices in it, and is transmu
ted into other Natures. Whereof the
two first, teach that the metals as they are
in themselves are not to be taken, but that
those things are to be Extracted from them
tha

at are Contain'd in them (for he confesses
at he learnt by his losse, that the thing he
sought for should be hid in metals). And the
two last show the friendly Conjunction
Gold with the roots of the Mines, and
imprehend the Tincture consequent from
ence : which things it is sufficient to have
inted at, and shown distinctly so far. And
now, since I have proved as much as can be
sired, that our Philosophical Gold, pro-
ced out of the Inferior metals by Nature
Art, does yield us a Tincture of Gold Phi-
losophical Distinct from the Stone ; I shall
nclude the whole matter out of *Basil.*
Valentin therefore in his *Occult Philosophy*
wards the End, writes of a Stagge, whose
horns were of pure Gold, and had got ma-
thousands of antlets, or branches budding
from them, which Stagge ran into a Green
wood, and many huntsmen to this day range
after him, and pursue him. The meaning of this
idle is not hard to be conjectured from
what is said above: besides that of *Basil* him-
self in the end of his *Triumphal Chariot* is
sufficiently declared, namely how this Stagg.
much sought for, may be taken by lively
d Industrious hunting. For he teaches to
pursue him by the multiplyed Stone of Fire,
which one part falls upon five of Luna,
d the other things that follow in the same
place.

place. By which it more then abundantly appears what sort of metal our Philosophical Gold is, and whence it is produced, Luna namely Tinged into Sol, whence the Golden Stagge exists: which Gold indeed (*Basil* is witness) must again be bruised, pen'd, and further subtiliated, before it pass into a better Stone, that is, the Tincture of the Sun : *Paracelsus* likewise glancing the same Thing in his book of minerals writes thus : If the Alchymists could find that Sulphur of Gold, as very well it may be found (sayes he) *In Arbore Auri & Ej Radice*, in the Tree of Gold and the Root of It, (for this is their great Scruple : *Non alrum illud*, not That other Gold) they might indeed rejoice at it, &c. Thus far then our Magical Gold unknown to most men and hitherto unobserved, & undistinguishable. Now towards the end of our Manuduction for a Close and a Crown, we shall, out of *Basil*, annex a short way of the preparation of the Tincture of Sol, and of the chief Stone of the Philosophers, when in a few words have premised This, That even in common Salt, and in a certaine Other almost Congnitos to it, there are very hidden power and secret forces, which are able to doe many wondrous things for us compounded with Gold, and with the Oiles of Vitriol.

nd Antimonie rightly prepared. Most sure
is, that common Salt gives us an excellent
table Gold by the Spirit of wine, if after
s due Calcination it be Crystalliz'd, and
still'd by it selfe into a sweet Oile. Which
process, plainly conforme to that of *Basil*,
e owe to a Noble person, and a dear com-
union of mine, who had it from him ; to say
nothing of other Arcana's out of Salt, For
deed it is *Paracelsus* his *circulatum minus*,
s lesser Circulat, which he calls by its
eculiar right, the Matrix of all Metalls, e-
specially the Sea-salt, with which the *Majus*
circulatum, his great Circulat from Mercury
ublimate agrees : What should I say of the
weet Oyle of Antimony, so industriously
ought by *Crollius*, and mist, not so faithfully
ommunicated to me by the same freind as
ther things?

Now as for the Tincture of Sol Philo-
philical ; if it be truly prepared, it
ust be a done by a just and due Anatomie
Gold : so that first his purest Sulphur, and
ost highly graduat must be extracted with-
ut any Corrosive, and Separate from all its
extremities and dregs. Afterwards, the Salt of
ur Philosophicall Gold, which will appear
hite as milk, must not only be extracted,
ut must also bee brought to a Transparent
erenity, by which afterwards, it may more
easily

easily melt like butter in the extract of the Sulphur of Gold, and together with it come over the helm. And when these two are thus exalted, then superfused to the residue of their mercury, presently after the Solution made, they will precipitate it to the bottom of the vessel. Hence all the Three viscous principles must be puttified in the Philosophers glasse, and going on, from thence be raised again to a new life by their owne proper body and Salt, till they passe into a Regenerat astral fixt and perseverant Essence which by the Initial Crasis of its three principles may be multipliyed and augmented in the space of a month, both in its virtue and quantity. Thus much briefly of the Tincture of Sol.

But as for the Philosophers Stone, another way is to be taken, for it admitts (against the common opinion) of a duplicity of preparation, namely, either by Composition of its mineral root Simple with Gold Resolved, the way of *Basil* in his Twelve keye or by Conjunction of Gold with the Compounded rootes of the mines, from whence the Stone of fire prepared out of the Mercury of Antimony, and the vitriol of Venus and Mars by their own Sulphur recedes little, or nothing at all. But of the nature of this, I have sayd enough before

fro

om which likewise differs not that parabo-
call Description *de nobili Solis flore*, not
ng agoe brought out of the *Archivis* of
me eminent Citty of the Empire, which
elivers the whole processe very freely, al-
ough it dazzle the Eyes of many pretending
soophisters. But out of this compound, vari-
ous particular Tinctures may be had, of
which I forbear to speak more now. But fol-
wing the mineral root Simple of the Uni-
versall Most Universal, we say with
ust in the end of his Memorial Table, that
rethere is no need, as we taught in the tinc-
re of Sol, that Gold should be somuch de-
oyed that it may be Justified in its Ele-
ments, and so the first esence of its root be
ught and brought forth to the light. Nor
is a necessity, that That in the compounds
ould be done: for there are some who by
Essence Mercuriall, extract the soul of
old, the Gold Itself remaining almost in-
e, by whi h they exalt their work to such an
cellence, that a knife being perpendicular-
let down into that Tincture of their Stone,
d taken up so again, then only wiped with
ittle papyr, and that papyr cast upon mol-
l Gold, although nothing at all seemed
adhere to the knife; yet only by the odor
the Tincture, they have converted a

whole ounce of Lead into perfect Gold in
all probates, as those have told me that say
it done, whose mindes when as before the
were much averse from this study, became
afterwards eager pursuers of the Art. —

But (says *Basilis*), It is every mans part that
adheres to this Science, and will be in love
with so pretious a thing, to search diligent
after the Golden Magnet, (viz. of the Univer
sual most Universal) to know it very
well, which he shall find *in unicâ re unicè*, in
one thing alone and none but that; and its
root in one only matter, (wherewith subtil
liated Gold by help of a kindly liquor is to
be resolved and with continual fire, and in
furnace Philosophical, to be excited, cherish
& so long decocted, till it passe into a transpa
rent Stone like a Ruby) of which, says *Basilis*,
our potable Gold is made more perfect, than
it can of Gold Itselfe, which ought first to be
made Spiritual, before potable Gold can be
prepared out of it, as he has it *Chap. the first*
of things Supernatural, & *Chap. the seven*
pag. 93. For this Cærule, or Azurine Spirit
which is both in the Saphir and in Luna,
the Sulphur and the soul (says he) from
whence both Gold and Silver enjoy and ex
ercise their vegetall life. Hence *Basilis* in
the Repetition of the Great Stone pag. 111

Lun

una spiritum spiritui Solis perinde appropriari
it, a que viro faminam &c, sayes, The spirit of
una is appropriated to the spirit of Sol, as a
woman to a man, both in the Earth (where
metalls are first generated) and then upon it
bere the metalls are made by Art. Then
gain, the white Tincture (sayes he) is pla-
ed in the Magnetic Form of that one onely
thing, in which likewise is found the first ens
of Gold. And with words to the same sense,
after the rectification of the Lunar Tincture
escribed, together with the preparation of
, he shuts up that Chapter: But if thou
best know sayes he) the *primum Mobile* of
hemall (there needs not somuch of the circu-
tions of compositions) *quandoquidem opus*
~~et uno perficere potes~~, because thou mayst doe
thy worke by one. But what this one is, we
must seeke in the nature of the Mineral king-
dom. But yet, that he might not leave it alto-
gether untouched upon, and so desert his rea-
der in the mid'st of his course, he everywhere
intimates that it is not far from every one of
us. For so, in his book of Naturalls chap. the
fifth, pag. the 56, he complains that the sons
of men doe not observe, but rather con-
demne that which God has layd before us in
nature, in which there is a great secret. To
the same sentence, in the end of his Memorial

Table : The true root (saying he) is vile, and even visibly exposed to the eyes of the vulgar, and yet unknown ; and, if not by various proove premonstrated, it still lye hid to a man in the Dark. For all the world (as Bernhard likewise bears witnesse) look upon it, sees it, and does not know it. So ~~the~~ the great mystery of the lesser world, toward the end pag. 220. The *Materia prima*, The first matter (saying he) is manifest before the eye of the whole world, and yet known to ver few, and in all places to be found, to wit Mercurius, Sulphur, & Sal, and Mineral water, or Metallic liquor, *tanquam-centrum* a a center, à *Formâ suâ separata*, seperate from its form (*the prima materia* or mineral water understand separated) and made up of these three Incipients. But chiefly, in the end of his last chapter *de rebus naturalibus*, *Omni* (*inquit*) *qua* *post* *Antimonium*, *Vitriolum*, *Sulphur*, *Magnetem*, *principiæ* *dotata* *sunt* *præ* *aliis*, *affinia* *is*, *ex* *quibus* *Aurum* *et* *Argentum* *principium*, *medium*, *et* *finem* *suum* *sortiuntar* & All those things (saying he) which after Antimony, Vitriol, Sulphur, and the Magnet, are in an eminent manner above others endow with, and nearer a kin to those principle from which Gold and Silver derive the beginning, middle, and end, together with

erue transmutation and alteration particu-
larly ; received their virtue, force, and power
ex unare, from one thing, in which all these
are Secretly and Invisibly layd up-till their
birth, together with all the metalls: To which
he adds: *Quæ materia manifesta est coram oculis*
omnium: Which matter is manifest before the
eyes of all men. But because the virtue, force,
and power of It, is buryed very deep, and so
unknown to most, it comes about that this
Materia is accounted as nothing, and by Ig-
norance thought and reputed utterly insigni-
ficant and unfit, to the purpose of Art.

The name of it (says he) is *Hermes*, who
carries for his ensigne a Serpent volant, and
has to his wife, her who is called *Aphrodita*,
that knowes the hearts of all mortalls: and
yet all these are but onething, *Unica Res Unicè*
Est Essentia, One single only Thing or Essence,
which (says he) is common in all coasts,
known in all places, every one takes it in his
hand, and uses it to vile things; the vile he
accounts pretious, and rejects the pretious.
In sum, says he, It is nothing else but
Water & Fire, whence Earth with the addi-
tament of Ayr is born, and still preserved. In
these he fully setteth before the eyes of all men
the matter of the Interior Root.

Therefore here, as at the Goal of the Uni-
E 3 versal

versal most Universal, we too must stop and make our stand in the mineral kingdom, after the Recount of Universals, and almost all particular Tinctures, of which we have hitherto had any notice. Only one thing I thought good to add for their sakes, who think, There is nothing at all true, or profitable, *extra Universale Universalissimum*, without, or besides the Universal most Universal; and therefore deny that particular Tinctures are to be sought and had, without the compasse of That. To Those indeed I can easily grant, that, the Universal matter had, and rightly known, *posse ex ea certissima parari particularia*, most certain particulars may be made out of it. But it is not therefore consequent, that in this and the other bough and branch, growing out of the universal Materia, although in the species differing from it, there should be no power of transmutation, which both experience bears witness to, and the learned acknowledge, as *Chrysippus Fannian* in his *Metamorphosis*, & *Aqinas* himself *de Corporibus Supercelestibus et Inferioribus* cap. 4 et deinceps. Nor does it follow, Count *Trevisan* in all his life found no particular of any moment, therefore nobody else can find one, or, that it is falsely affirmed by others. For to say nothing how Count

Count Bernhard sought for the Universal
which certainly is to be found in no Parti-
cular *extra universale*) both what not only
Basilius has said of the Stone of fire, and of
the distinct Tinctures of metalls, and what
Others, sufficiently refutes him: but also
what *Paracelsus* of the Epatica of Sulphur,
and Luna converted into Sol by the oile of it:
and That which *Korndorferus* relates de-
Capide *Schistu*, of the Stone *Schistus*, for an
ability to the fixing of Luna, although both
in the vulgar Sulphur, and in *Korndorfer's*
Schistus, which is a certain very eager sharp
salt, even *Basil* himself by a mistake denies
any power of transmutation. So on the other
side there are some, who, having got some
either universal, or particular Tincture,
forthwith insolently cry it out, That there
is no other Universal, but that of theirs; *Adeo*
clarique nobis Sufficiunt sumus omnes, So apt are
we all to hugge ourselves in our own con-
ceits, and ours. But to have pointed at this
by the way, is enough for us. May the great
and good God grant by his eternall Spirit,
in his only begotten Son, consubstantial to
him, our Emanuel, that we fix not our hearts
on these Terrestrial goods the Mammon of
this world, neglecting the celestiall, but that
we may seriously look after a better treasure

laid up in heaven, and, apprehending it by Faith, expecting it in certain hope, in a course of unwearied piety joyn'd with love, we may aspire to it, and attain it through and for Jesus Christ: who with the Father, and the Holy Spirit, is the One only Jehovah, blessed for ever. To whom be the Praise and Glory to all eternity, Amen.

*Finis Cheiragogiae Helianiae, per
Adoptum Anonymum.*

*AVTEGV

ΑΝΤΡΟΝ ΜΙΤΡΑΣ.

ZOROASTER'S CAVE.

OR,

The Philosopher's Intellectuall
Echo to One another from
their CELLS.

Of Mercurie and Sulphur.

ECHO Prima.

Dry water from the Philosophers
Clouds! Look for it, and be sure
to have it, for it is the key to
inaccessibles, and those locks
that otherwise would keep
thee out. *Chorus omnium.*

It is a middle nature between fixt, and
not fixt, and partakes of a Sulphur Azurine.
*Isaacus Flander, & Gymnosophist a apud Phi-
lostratum.*

It is a Raw, Cooling, Feminine fire, and
expects its Impregnation from a Masculine,
Solar Sulphur. *Aristot. Arabs.* It is the only
compleat Angell to the Infern, or Bottom
of

of the earth, where all the Treasures are hid. Μένος ἐστιν τελέσμενος Ἀργελιώτης. Apollo apud Homerum in *Hymno ad Mercurium*.

All that are conversant in this Art, learn from Experience, and all good Authors, That the true matter and subject of this stone, has Gold and Silver in potentiality, and Argent vive naturally, or actually: Which Gold and Silver are much better than those men commonly see and handle, because these are alive and can increase; the other dead: And if this could not be effected, the matter would never be brought to its perfection, which this art promises: which is indeed so efficacious as to perfect Imperfect metalls. But this same invisible Gold or Silver, which by this Magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metalls, without the help and service of vulgar Gold and Silver. *Adepsus Anonymus apud Combachium.*

The Sun and the Moon must be in Conjunction that they may absolve perfect generation. *Arnoldus Villanova in flore florum.* No corruption, that is, no mutation or passage of one form into another can be made, without the mediation of Putrefaction; (which is the sole mean and way to Generation) nor any putrefaction be had, without some Mercury, or Argent vive, which is the special

pecial delator, or conductor of the vegetant
aculty, called by Philosophers, The viridity
of Nature.

*anonymi Adepti-Sal, Lumen, et Spiritus Uni
versi.* Minerals have their Roots in the Ayre,
their Heads & Tops in the earth. Our Mercury
is Aereal ; look for it therefore in the Ayre,
and in the Earth. *Calid Ægyptius.* It is the
potentiall vapor of metals. *Ægidius de Vadis.*

Our Stone is the conjunction of Sol and
Luna, till Sol has drawne the sublstance of
Luna to his Nature and colour. *Lallii Co-
licillus.* And this is done by the inward fire,
or Sulphur of the stone. *Idem ibidem.*

Minerals made of living Mercury, and li-
ving Sulphur, are to be chosen : worke with
hem sweetly, not swiftly with precipitance.
Jaftinus-pag 55.

The thing that works perfection in metalls
is the substance of Argent vive and Sulphur
proportionally mixt, by long and temperate
Decoction inspissate and fixt in a Wombe of
clean earth ; with conservation of his radi-
call not corruptent humidity, wrought
up to a solid substance, with due ignition
visible, and under the hammer Extensible.
Geber, de Investig: cap. 2. Those that know
the Mercury and Sulphur of the Philoso-
phers: know that they are made of pure Gold
and the finest Luna, and Argent vive, which
are dayly seen, and looke upon, from which

our Argent vive is elicited. *Bernardus de Gran*
 pag. 1. *Manuscr. verustiss.*

Our Stone is the potentiall vapor of Metal
 and how to get this, thou must be very care-
 full and wary.

Aegidius de Vadis

Our Water is a lustral, or expiating essence
 and the cause efficient of the clarity of the
 whole body, and med'cine. Two things i
 works in the earth: It washes it, It tinges it: A
 it washes, it is Water; as it tinges, it is Ayre
Laudus puerorum. The ancients call'd our Ar-
 gentvive *Aqua Sicca*, Dry water,

Tanladan.

It is apparent, what that Argent vive is
 that Geber points at, in his Summa to
 be taken, namely, the Cleane substance
 of fixt Mercury, shut up in Sol and
 Luna.

Idem, pag, 193.

Argent vive in its first root is compoun-
 ded of white earth, subtile, and sulphureous
 strongly mingled with a bright and clear
 water, united with such an union, *per mini-*
ma, till the moist be tempered with the drie,
 and the drie with the moist equally into one
 Intimate substance, that will not rest on a
 plain Surface, nor adhere to the Tangent
 because of its Siccitie, which has altered and
 cohibited the Aqueity in it. But it is homo-
 geneous

eneous in its nature : for it either remains
all in the fire, and fixt ; or else, all flyes a-
way in fume ; because it is Incombustible,
and Aereal . And this is a signe of perfection.
Richardus Anglicus Philosoph.

Vetus.

Mercurius crudus , Mercury crude, dis-
solves bodyes, and reduces them to their
Materia prima : but the *Mercurius corporum*
the Mercurie of Bodyes cannot do it. Holcot
Anglus. The Mercury of the Philosophers
is compounded of Mercury Crude and the
Mercury of Bodyes, by an Union Intimate
and Inseperable, as there is in Simple water
mixt with Simplewater. Libanius Gallus, apud
Trithemium

By a Lucid Key he opened secret places,
otherwise inaccessible, and within was great
store of Siver and Gold.

Ἄδυτος ἀνέωγε λαβὼν κλιδὸν φαείνη
Πολλὸς δὲ χρυσὸς τε καὶ Ἀργεῖος ἔυδος
ἔκειτο.

Mercurius Antiquorum apud Homerum.

The

*The Names of the Materia to the Magis-
tral practice.*

Echo II.

When our materialls are Amalgamated
that Amalgam, to conceale it from
the unworthy, is call'd by Philosophers our
Venus, our Gold, The earth of Magnesia
the whole Compound. *Jodocus Grever in
pag. 21.* I tell thee that our Semen is the true
Salamander, conceived by fire, nursed by fire
and perfected by fire.

Idem pag. 36.

The matter which we need to our worke
is not the Hyle, or the Chaos, but the *Materi-
prima propinqua*, The first matter in a propin-
quity, that is, the second; which in Ani-
mals is Sperm, in vegetals Seed, in mineral
Sulphur, and Argent vive. *Ripleyus Anglus
Sendivogius Polonus.*

Sulphur perfectly clarified and dealbate
Philosophers call Their foliated Earth. *Vo-
gelius manuscriptus.* The work yet Crude is
call'd our Argent vive, water permanent, Our
Lead, Our Saturn, the spittle of Luna, our Ju-
piter. When better decocted, then it is Argent
then Magnesia, and white Sulphur. When it is
Red, it's call'd Auripigment, Corall, Gold.
Ferment,

Ferment, a Stone, a Lucid Water of celestiall colour. *Adepinus Anonymus, Desiderabile &c.*

Magnesia is That whole mixture from whence is drawn our humidity call'd Argentive. *Ludus puerorum. p: 136.* The Dragon is the Sulphur that is Extracted from the Bodyes by the Magistery, *Nich: Flamellus Annot. in Democritum.*

The liquor of Lunary, the vegetable Mercury, the quintessence, and water Ardent, are all one thing. With our liquor of Lunary, known but to few, is our Solution made, and our potable Gold; but without it, not at all. *Rosarium Philosoph: p: 173.*

Trouble not yourselves about the diversity of names, and the regiment of the work; for if we would make Sol, we must take Sol, if Luna, Luna for our Ferment.

Dastinus pag: 30.

Our Black Materia dealbated is called the Terra Foliata, Ashes of Ashes, ferment of ferment, and white Sulphur enduring the fire: and yet without Ferment neither Sol nor Luna will come forth, but somewhat that's as good as nothing.

Lib: duorum verborum: p. 47.

Our Stone in the beginning is called water; when the body is dissolved, Ayre, or Wind; when it tends to consolidation, then it is named

named Earth, and when it is perfect and fixt, it is called Fire. *Dominus Vobiscum.* p. 54.

Argent Vive is called Wind, that is, Aereal Argent Vive, the strongest vinegar, poyson Tingent, Virgins Milk, Burning fire, burning worse than the fire of Hell.

Incertus Author.

The Sone is called Adrop, that is Saturnus; because, as Saturn is the chiefest of the Planets; So our mercuriall Saturnine Stone, is the highest and most pretious of Stones.

Saturninus.

Our compound is called by Philosophers White Earth when it is white; and Red when it is Red. *Scotus de Rufone:*

When our limous earth is whitened, we call it yharit, that is, Silver; and when it is made red we call it Temeinchum, that is, Gold: And it is whitenesse that tinges Venus and makes it Yharit, and that rednesse that tinges Yharit, and makes it Temeinchum, that is, Gold.

Calid Egyptius, Philosophus nobilis

Our matter is call'd the elementall Stone, because the four elements are extracted from it: The mineral Stone, because it is made only of mineralls: The vegetable Stone, because it is nourisht and augmented, which are the properties of the vegetative Soul: The Animal Stone, because it is refresht with sweet

weet odors, and corrupted with stinking.

Scritus de Bafone.

Our Stone is called Adrop, that is, Saturn.

Speculum Arnaldi.

Our Stone after its putrefaction is called Magnesia, and in the putrefaction it is called Saturnus, *Idem ibidem*. All the metalls when they are prepared by Art, then they are call'd Sol, Luna, Mercurius &c. For before they were onely Gold, Silver, and Quicksilver.

Marcilius Ficinus. The Incombustible Grain of metalls, is their radicall humidity, and is a certain Seed of Sol, and Luna, which Nature has inserted to them, that upon opportunity they may be Excocted to Sol and Luna by Nature in a long, by Art in a very short, Time. *Vogelius.*

Azur is a first Eſſence, a body of itſelf ubſtantiall, diſſeſting from all the Elements, and all the Elementals both in Matter and Form, Nature and Virtue, having nothing of the Corruptible: and it is call'd a first Eſſence because it is Extracted from our, and has in it no Elemental motion, as the Elemental bodyes, Tinging and putring metallic bodyes by its Colour, and keeping from Corruption all other Bodyes that are joyn'd with it.

Incertus Author.

Terra Alba, White Earth, White Sulphur,

F.

White

White Fume, Auripigment, Magnesia, and Ethel, signify the same, in this Art. *Tertia Synodus Pythagorica Manuscripta.*

No way but one to the Sulphur of Nature.

Echo III.

Nemo habet in Sulphure nisi Unum Iter.
No road but one to find the quick Sulphur. *David Arabs.*

Thou needest but one thing, namely Water, and one operation, to wit Decoction, to White and Red, in one vessell, understand of one kind.

Alphid Arabs.

Although the wise men have varied names, and perplext their sayings, yet they allwayes would have us think but of One Thing, one Disposition, one Way. The wisemen know this one thing; and, that it is one, they have often proved,

Morienus Eremita H.erosolymitanus.

In a multiplicity of things our art is not perfected. For it is one stone, one med'cin, in which consists the whole magistry: to which we add nothing extraneous, nor take away any thing, but only, in our preparation, that that is superfluous

Idem Eremita.

White and Red proceed from The same Root

Root without any other Kind interuentient. For it dissolves, and conjoyns It selfe, makes it selfe Black and Citrine, white and red, espouses Itselfe, conceives, brings forth, and does all to the perfect end.

Rhasis Arabs. Et Idem Haly.

If you Govern Our Brasse, Our Venus, with Our Water, then you shall find all that is said; otherwise, you doe nothing,

Turba Philosoph.

There is noway for the Rectifying of Bodies intirely, and compleatly without our Tincture, which is a Clean Seed, and has upon it the blessing of multiplication from Heaven,

Aurora.

Our water Gilded with Solar Sulphur is the Secret of the *Ægyptians, Chaldeans, Arabians, Persians, and Greeks.* *Hallelujah per Anonymum.*

*The Number of the Componenis of
the Magical Stone.*

ECHO. IV.

OF Sol and Luna thou mayst make the perfect med'cin without Separation of the Elements, without labour, without fear without danger; they need a long time,

time, but they are safe. *Isanchs Flander.*
lib.2. mineral.

The Ancients labour'd in the Almagamation of Sol & Luna, which is indeed the most perfect worke, and the Care little. *Idem ibidem.*

Mercury alone perfects the works, in it we find all that we need, to it we adde nothing extraneous. Sol and Luna are not Extraneous to one another, because they in the beginning of the work are reduced into their first Nature (that is, Mercury), therefore from It they took their beginning.

Divus Thom: Aquinas cap 3.

Wherefore I counsell you my friends, that you work not on any thing but Sol and Luna, reducing them into their first matter, that is, Our Sulphur and Argent vive. *Lullii Codicillus.*

Of Sol vulgar, & Luna vulgar, both Solute there is a preparation of Mercury vulgar. Of those Three without any other Species, the Physic-Stone is generated, and of no other can it be made by the Wit of Nature. *Incertus. Incipiens. Desiderabile.*

The difference betwixt the Solar and the Lunar Tincture is This: The Solar contains Solar Sulphur; The Lunar, Lunar Sulphur, *Albertus Magnus.*

The Stone is one: Yet This one, is not one in Number, but in kind. *Scala*

Rebis is the first part of the work ; Elixir the Second ; Tincture the Third ; and Medicin the fourth. Therefore it appears, That to Azoth Elixir is required, because Elixir in this work precedes Azoth ; For from Elixir, Azoth is extracted. But Azoth is that which is extracted by our Mercury from the bodyes dissolved ; and That is counted the Maturer, Desiderabile. 169.

Elixir is no other then the body resolved into Mercurial Water, after which resolution Azoth is extracted out of it, that is, Spirituous Animated Essence. *Idem.*

In one Thing for speices, and Two Individuals It consists and is perfected, first to White, then to Red, finally by increasing the he fire. *Petrus Valentia.*

In the first Regimen, set the Crude and pure Elements upon an Earie fire, that they may be mingled and joyn'd together; govern them so that they may be desiccate, or dried, and will be black; from which blacknesse an Occult Whirnesse is drawn, & afterwards a Redness by decoction. And when it is in the perfect White, it is in Dust Impalpable.

Zininus. p. 68.

The Generation of Metalls and the Philosophers Stone is to conjoyn proper principles: videlicet, Man with Woman, Active

with Passive, Sulphur with Mercury, that so Generation may enue Corruption. Argent Vive is the Recipient of the Form, and Gold the very Philosophers Stone,

Saturninus. pag 71.

The whole work consists in Sol, Luna, and Mercury. *Terminus. pagin 103.* Gold and Silver are Metalls, out of which the Golden and Silver Elixirs are made.

Tantadan Pag. 284.

Tinge with Gold, and Silver; because Gold gives the Golden; and Silver, the Silver Nature and Colour.

Richardus Anglicus.

It is necessary that the Stone before it be made Elixir, be extracted from the Nature of Two bodyes. *Monackus.* The fire ought to be very soft, till the Spirit be separated from the Body, ascending into black clouds above the body. By a Spirit Crude, a spirit Digested is Extracted from the body dissolved.

Idem pag. 167.

Take the Stone Suspended upon the Sea, his name is *Victor*; with him slay the living, and enliven the slain; for in his power are Death, and Life.

Incognitus qui incipit Exemplum Scientie.

Our Mercury is drawn from the Calx of Metalls by putrefaction, till the Compound put

put off one nature, and put on another. And so by such Operations, is made the Mercury of the Philosophers.

Jacobus de Sancto Saturnino.

*The Operations of Art in her Ministry
and Attendance to Nature.*

ECHO. V.

Nature begins all her Actions from Separation. Mortification is the first step to Separation, and the only way to that End : for, as long as Bodies remain in their old Origin, Separation without putrefaction, or mortification, cannot reach them,

Anonymous Adeptus.

Amalgama, which is the first Work, is made with one of Sol, and four of Mercury. And this beginning of the Work the Philosophers have called by many names, Our *Venus*, Our Gold, The Earth of Magnesia, The whole Compound. *Jodocus Greverius.*

In the first Decoction, when thou art blacking, there will rise from the Earth a certain humidity of Argent vive like a Cloud, and will stick to the upper part of thy vacant Oval by its sides, which thou must let alone untouched. *Idem.*

Blacknesse like that of the blackest Coal, is the Secret of True Dissolution, *Rāym. Lullius in Clavicula.*

Turne thy clouds into raine to water thy Earth, and make it fruitful. This Reduction of clouds into raine, is called by some *Cauda Draconis*, The Dragons Taile: and others say, that new Mercury is to be added. *Idem Giverius. pag. 32.*

The bodyes are first to be Subtiliated by Dissolution, which is the first Degree of the Work. And this Dissolution is nothing else, but that bodyes be return'd into Mercury and Sulphur from whence they took their Original. But no other body can be resolved into Mercury, but a Metallic, consisting of Mercury and Sulphur.

The Spirit of Metalls is part of Our Stone; and That we must evacuate from the bodys of metalls: namely from the two perfect by putrefaction, division of Elements, and their fixation. *Raym. Lullius.*

When the matter Ascends by Wind, that is, by fume, the Philosophers call it Sublimation: when it is cast into the bottom of the vessel, and Converted into Water, they call it Solution, or Distillation: When the Earth is Inspissate, they say it is Corruption: and when it begins to change from black, they call it Ablution. Extraction of Water from the Earth, and turning it on the Earth again, till the Earth putrefie, and be cleare again, is the Sunne of our magistry. And when

When the Philosophers saw their Water diminished, and their Earth increased, they called it Ceration; Then, when all became Earth, they called their Work Congelation; and when White, Calcination. *Monachus.*
ex manuscripto vetustiss. Dissolution begets Blacknesse, Reduction Whitenesse, Fixion Citrinity, Inceration Rednesse. Blacknesse is the Earth, Whitenesse the Water, Citrinity the Ayre, Rednesse the fire, *Anonymus.*

Solution turnes the Stone into its Materia prima, that is, into Water: Ablution into Ayre: Conjunction into fire: Fixion into Earth Spiritual and Tincture. *Scala Philosoph.*

Putrefaction is made by a most Gentle fire hot and moist, and no other, so that nothing Ascend. Desponsation and Conception is made by a kind putridnesse in the Bottom of the vessel. *Rosarium* pag. 198. Burn with Water, wash with Fire,

Idem ibidem.

Labour not to make thy Mercury Diaphan that is, into a cleare, Transparent Water; for so it is too highly Inflamed, and Irretrinctible, and will never be fixt, never congealed. *Aureola.*

When we Dissolve, without any Intervall, we Calcine, Sublime, Seperate, & Compound and between Solution, and Composition of

of the body and Spirit, there intervenes no space of Time.

Alphid Arabs.

The Watering of Pegasus at his own Fountain; and of his Other food out of the Ayre and Earth.

ECHO. VI.

With the Water of Paradise bedew the Earth now clarified, and that Water will again Ascend to heaven, and Descend againe to the Earth to make it fertil, and bring forth White, Citrine, and Flamye Red flowers. *Isaac Flander.*

Cibation is the Nutrition of our Materia Sicca with milk and meate, both moderately given, till it be brought to the third order. *Ripleyus Aglus.*

Our Great businesse is to make the Body a spirit, and the Spirit a body. But it is True, That if the Summe of the volatile exceed and Subdue the Summe of the fixt, it will finally be turned into a Spiritual body White or Red,

Rosarius Minor.

The Earth does not Germinate without frequent Irrigation, nor receive Irrigation without Deliccation. Therefore at every Turn

Burn after desiccation powre Water on it
emperatly, neither toomuch, nor too little.
If too much, it will be a Sea of Conturbation:
If too little, all is burnt to a light Cindar.

Damstricus, pag. 25.

Our divine Water, the Spume of Silver
mingled with Magnesia, rids away the Darke
Umbra of the body. *Democritus Apud Flamel-um.* The Dragon born in Darknesse, is fed
with his owne Mercury, submerged in it, and
hen a little dealbated by it.

Keep a soft fire, till there be patience be-
tween Water and Fire, and till the Spirit and
Body become one.

Monachus, pag. 14.

See that thou water it temperatly: for if it
abound, it will be a Sea; and if there want,
Combustion will be made.

Desiderabile.

As in this work in its first Composition,
nothing that is extraneous to its Nature en-
ters: So neither does any thing Multiply it,
that is not of its first Disposition.

Trevisanus.

The Magistry of the Philosophers does
not need a Commission of any extraneous
thing; but out of the proper seed metallic
cast into Philosophicall earth prepared, it
produces a Stone infinitely multiplicable, if
it be nourisht with its owne menstruum, or
humor

humor Connatural, and be excited by the heat of the Philosophers Sun from its Potentia into Act.

Theobaldus Hogelandus.

Take the quantity, know the weight of it, and add to it as much of the humidity as it can drink; of which humidity, we have not the pondus determinate. *Calid Aegyptius.* The Time of every Imbibition to its Exsiccation is Twenty or Thirty Natural dayes.

Cianguor Buccinae.

IGNIS MAGORVM.

The Philosophers Fire.

ECHO VII.

Our fire is Mineral, Equall, Continuall. Out vapors not unlesse excited too much, it partakes of Sulphur, it is taken from some other Thing than the Materia, it breaks down all before it, Dissolves, Congeales, and Calcines: That Fire, with a Fire Remisse, perfects the whole work, and makes all the right Sublimations.

Pontanus pag. 75. uti et in Epistola.

The Fire against Nature must torment the bodyes, That is the Dragon burning violently, like fire of hell, *Ripleyus.* All along, the fire must be gentle till the Water be congealed in Whitenesse. A stronger heat given, the Mercury

Mercury flyes the fire by reason of its Frigie. Therefore keep thy fire soft, till thou art a white Congelation. *Benedictus.*

By a Temperate fire a little quantity of Drie Desiccates etho moyſt, and this by little and little, and not suddainly. And by how much the Stone has more of the Ablution, so much the more Intense is the whitenesse.

Scotus de Bufone.

The fire of the first Degree, that is of Solution, and Putrefaction, ought to be so weak, that Nothing Ascend of the Nature to Sublimed, and so a gentle fire gives Mercury Ingress into the body, when with strong one all is destroyed.

Saturninus pag. 71.

The heat Dealbant must not be too much, else all is gone. But understand this of the White after Nutrition, *Anonym.* Make Contritions with fire, not with thy hands. *Argent vive* is fierie, and burns the dyes more then fire; whatever Metallic dy is joyned to it, it slayes it and engs it down to dust.

Synodus Pythagorica.

Although we alwayes speak of Slownes, yet in earnest we think, that in the Government of the work, by little and little, at Turnes, the fire to the End, is to be

Aug-

Augmented. *Bacho. Spec. Alchym. cap. 4.*

There are onely Two fires found in the books of the Philosophers : The one dry the other moyst : The Dry is the Elementa. The moyst is Mercury. *Alanus Niger.*

As oft as occasion shall require, heat an cool, moysten and desiccate thy Earth and there is no Error. So oft as thy vessel are broke, thy matter must cool, to be repos'd in a like vessell, and put again to the fire.

Greverius Sacerdot.

The Philosophers vessel ; The Cone, or Oval ; The Colours of the Chao's ; Transient, and Critical.

ECHO. VIII.

THE vessel must be Glasse, and Round with a long Neck, firmly Sealed on the Top, and is to be Enclosed with another Vessel, that the heat enter not the matter immediately, and so the Digestion is in a Trip vessel. *Liber Trium Verborum, pag. 49.*

Put thy *Amalgam* carefully into a Glass vessel of such a capacity, that thy Earth that is sown and harrowed, may take up only the Third part of it, the other two le vacant. Close up the orifice with the wise Lute.

Jodoc. Grever.

Set one halfe of the round of the Vessel
into Ashes, the other beare above, that thou
mayst look at pleasure upon the work.

Alanus.

The vessels are Glasse, wide below, termin-
ating in an Acute, like the figure called a
Cone. *Vogelius.*

Think not That the Philosophers lye
when they say, The whole Magistry is per-
fected, in one only vessel: when thou hearest
hem say so, think presently of the Species of
the vessel, not of the Individual, and thou
hast found the Truth. *Greverius.*

We need but one Vessel, one Furnace, one
Disposition; which is to be understood,
After the preparation of the first Stone.

Flamellus in Democritum.

Our vessel is a Glasse, firmly shut, round
bellied, of a neck strict and long, halfe a foot,
or thereabout. This vessel is called an Egge,
Sublimatory, a Sphear, a Sepulcher, a
Cucurbit, &c.

Laurentius ventura Italus.

Put thy matter into a Glasse-vessel Round
and strong, the Orifice strait, and sealed that
it cannot expire the least fume.

Scotus de Buxfonce.

The

The Colours.

When the matter has stood for the space of forty dayes in a moderate heat, there will begin to appear above, a blacknesse like to pitch, which is the *Caput Corvi* of the Philosophers, and the wise men's Mercury.

Alanus.

Blacknesse once seen, thou mayst be sure a True Conjunction of the principles is made.

Before the clear Splendent colour comes, all the Colours in the world will appear and disappear : then thou shalt see an admirable whitenesse, that it will seem to thee the True whitenesse, and yet it is not so. Before the True whitenesse comes, thou shalt see all about in the margin of the Glass as it were Oriental pearls, in the matter of the Stone, glittering like the Eyes of fishes, and when thou seest the Matter white as Snow, and shining like orientall gemmis, The white stone is then perfect. Let it cool of Itself.

Isaacus Flander.

The Colours are only Three, the others that come are called the middle Colours, that vanish away : But the Black, White, and Red, are Eminent and lasting Scenes.

Trithemius.

When in the work blacknesse appears, know

know that thou hast found the right way of working. Then rejoice, for God has given thee a very Great and precious Gift.

Phœnix. pag. 71.

In horâ Conjunctionis mirabilia maxima apparent. Nam omnes Colores quotquot Excogitari possunt, &c. In the hour of Conjunction, wonderfull things present themselves apparent to us. For all the Colours that can be Imagined, appear in the work; and the Imperfect body is colour'd with a firm Coloration, by mediation of the Ferment.

Arnaldus in Flore Florum.

The Time to perfect the physick-work.

ECHO. IX.

This work cannot be perfected in a little space of Time; therefore the Artist must be patient.

Greverius.

The shortest Time of the preparation is the Circuit and Revolution of the Greater luminary. For the Stone must be kept in the fire, till it cannot any more be changed from one nature to another, from one Colour to another, but become like the Reddest blood running like wax in the fire, and yet diminishing nothing at all.

Laurentius Vextura, Italus.
We take a year for our Expectation; for our Calx, in lesse Time, cannot be made.

Ripleyus.

The Philosophers seeing a sort of whitenesse come, after a long Time, of the Colour of Ashes, called it Incineration, or Dealbation.

Idem cap. 112.

In purification there cannot be a determinated Time, but in ninety dayes the Red work is completed.

Variation of Times happens from the quantity of the med'cin, and according to the Industry of the Artist.

Monach. pag. 17.

After the first fifty dayes, the *Caput Corvi* shows it self; from thence in an hundred and fifty, the Dove is made; and in another hundred and fifty, the Red is wrought. Till you come up to whitenesse, use a Gentle fire.

Saturninus.

When it has stood under an Eclipse for five months, and the Darknesse recedes, the light supervening, Encrease your fire.

Scala philos. Ripens etiam.

The Time for perfection of *Elixir* is at least one year.

Rosarium. pag. 179.

Be patient in extracting thy Tincture; for haste is the first Error of Art, and burns all.

Anonymous.

In forty dayes and nights, after the True purification of the Stone, the work to White is compleat: because in the purification there

there cannot be a Set time ; but in ninety dayes and nights, the work to the Red is perfected.

Rosarium Veterum.

The first Decoction has no certain Time and indeed is somewhat Tedium: yet waite upon it, and Expect it with joy. Many have perisht with halte and affected with Tediousnes given over all. *Phœnix. Liber pretiosissimus.*

The Fermentation of The Stone.

ECHO. X.

FErment is made after the *Ortus*, or Birth of the Infant. And Ferment is nothing but meat Disposed to a Convertibility into the Essence of the Infant, that all may be made of one nature. This fermentation Cibal, ought to be *de suâ propriâ naturâ* of the Infant's own nature, and assimilated to it; else there will be no Incorporation, no conversion into Sulphur.

Lulius in Cod. l.

Ferment must not be of this or that, but of Sol or Luna only: For we look for nothing but that the Stone be turned into his like and from them is the whole Temperament: nor is it Ferment before the Bodyes be turned into their first matter.

Vogelius pag. 10.

In fermentation see that the Summe of the

volatile do not exceed the Summe of the fixt: otherwise the Sponsal Ligament of the body would be put to flight. But if a little of the Sulphur be cast upon much of the body, so that it has the dominion over it, it soon converts it into Dust; the Colour whereof is as the Colour of the body, one ounce of the Dust four of the Body.

Anonymous Incipiens Desiderabile.

Know that there is no Ferment, but Sol & Luna.

Arnaldus in Flore Florum.

Fermentation is the Animation of the Stone. *Clanger. pag. 46.*

Of the nature of both, and the mutation of their substance.

He that is able to turne the Soul to a Body, and the Body to a Soul, and mingle with it Subtile Spirits, is able to Tinge every Body.

Calid Egyptius.

The Multiplication, and Projection of the Tincture.

ECHO. XI.

IT is impossible to multiply the central salt without Gola, But the Sons of Art only know the True seed of Metalls.

Novum lumen Chymicum.

Multiplication is either Virtual; Such as is made

made by Alteration, by Dissolving and Congealing; or Quantitative, by Apposition of new Matter.

Scotus de Bufone.

The Quantitative is Nothing else but the Augmentation of the Tincture from one pondus ad infinitum: So that the Worke is never again to be begunne, and this Without the Diminution of its force. *Incerius.*

Projection upon Metalls,

No Projection of the Red stone but upon Luna,

Isaac Flander.

If thou would'st make Projection upon Jupiter, melt it in a Crucible, and put to one pound of Jupiter one ounce of pure Luna, and melt them together; then cast on it thy White Tincture, and the Jupiter animation of the Stone. *Clang:*

If Thou put to It but Little of Ferment thou shalt have but little Tincture. *Dastinus* pag. 30.

When the stone is liquefied by Decoction, it must then be Coagulated, But this Coagulation is made with Ferment, or with its owne body, which is the same thing:

When the Anima Candida is perfectly risen, the Artist must joyn it, the same moment, with its body: For the Anima without its body cannot be held. But such an Union must be made by mediation of the Spirit:

because the Anima cannot have life in the body nor perseverance in it, but by the Spirit: And such an Union and Conjunction is the end of the Work. The Soul must be joyned with the First body whence it was, and with no other; which if thou dost not, thou shalt faile of thy purpose, as many Ignorants have done who knew not this Secret

Margarita Novella.

Spirits are fugitive, untill such Time as bodyes are joyned with them, and help them to fight againit the fire: and yet those parts agree but little, unless with good Operation, and Continued labour: because the nature of the Anima is Tendent Upwards, where the Centre of the Anima is. And who is he of those that have tryed, that was able to Conjoyn Two Things that are Diverse, whose Centers too are Divers? unless after the Conversion shall be transmuted into True Luna, less or more, according to the Spirituality of the stone? And if thou wouldest Work with thy Red Stone, project it upon Luna Molten, and thou shalt finde the purest Sol.

Cast thy medicin upon thy Ferment, then it is frangible as Glasie. Take that frangible masse, and cast it upon metals first clear'd, and thou shalt have metal of proofe.

Ripens Angius.

This Secret thou must not be Ignorant of,
That

That our Red man, and his wife do not Ting-
till they are Tinged. *Evoaldus.*

Would any man by the Physic Stone turn
lead into Gold or Silver ? Then he must first
mingle with it the Substance of Lead, that
both may become one Thing ; In the same
way he must proceed with Tin, and Copper.

Idem. pagin. 123.

The Virtues of the Great Elixir, or

Astral medicin.

ECHO XII.

THIS Chymic-powder, whether you
call it the Philosophers Stone or fusile
Salt ; Sulphur, Elixir, or potable Gold, has in
it a wonderfull power over the Three Di-
visions of nature, the Animal, Vegetal, and
Mineral Kinds. Thus first on the Animal : E-
very Animal, brute, or man, it brings to San-
ity from every disease within, or without.
All defections from natural Symmetry are
reduced by it to Temperament, because
there is in it a perfect Δ equation of Elements
separate from their dreggs, and all Sulphure-
ous Adustions. On the Vegetal; It acts won-
derfully by Exciting their Genital power
in their seasons, or out of them, to a most flo-
rid vegetation. In the mineral; Every Imper-
fect metallic body, Lead, Tin, Copper, com-
mon Argent vive, it transformes to Silver, or

Gold better then the natural in every probat. Precious Stones too; the Emerald, the Carbuncle, the Anthrax, or Rubie, Chrysoprase, Adamant, Chrysolite, and many others; are made by it,

Rab. Vallensis.

By long Inquisition, Labour, and certain Experience, we have found one medicin; by which, that which is hard may be made soft, and that which is soft may be made hard, that which is fugitive be fixt, that which is foul and dark, be Illustrated with a wonderfull splendor.

Geber Arabs.

Wrinkles of the face, every litura or spot, gray haites; it takes away, and keeps us in perpetual youth, and cheerfulness. *Clangor.*

The Crystallin. Lamen cures the most Diseases; the Red Elixir all; makes a man grow young like the Eagle, and has produced the lives of some to above five hundred years.

Geber.

Anieph the Jew when he wrote his book, affirmes he had lived a thousand and five and twenty years.

Rogerius Bachus de Artis mirabili potestate.

By its Ethereal, humid, oleous fire, it gives us youth; by its Tincture, it transforms the Imperfect, to the perfect Mines; makes various sorts of precious stones, with the most precious malleable Glasse.

Charta Sacerdotum, Et Chorus Omnis,

The

The way to attain to this Sacred Science.

ECHO. XIII.

FEAR God, you that look after this Sacred Skill : For that which you seek is not a small Thing, but the Treasure of Treasures, the Gift of God, most Excellent, and Admirable.

Bacaser in Synod. Pythag.

He that is Idle and Negligent in the Reading of books, shall never be prompt in the preparation of Things : for one book opens another, one speech explicates another ; and that which in one is Incompleat, in another is compleated. And how can he that refuses the Theorie, apply himselfe to the regular practice ?

Arnaldus in Rosario.

Follow it with the Instance of labour, but first exercise thyself in a diuturnity of Intense Imagination: for so thou mayst find the compleat Elixir; but without that, never at all.

Idem lib. 2 Rosar.

Serious Study(our Doctors say) removes Ignorance, and brings the human Intellect up to the knowledge of Every Thing.

Richardus Anglicus.

Think not to find out our profound sense by the sound of the letter : for he that takes the sound of the words, and has not the hidden sense too, shall lose his Labour, and his Cost.

Aurora.

If thou canst Resolve even the least of our

Say-

Sayings, the Greatest cannot be hid from thee. *Aurora Consurgens prolog.*

All wisdome is from God, and was always with him from eternity. Whosoever therfore loves wisdome, let him seek it, and begge it from him: for he is the Altitude and profun-dity of all Science, the Treasure of all wise-dome; because from him, in him, and by him all things are, and without his will nothing can be: To whom be glory for evermore.

Albertus magnus de Alchymia.

It is impossible that This should be known unless it be known from God, or from a master. *Rosarium Philosoph: pag: 230*

The Artist must be prudent, and of a wit naturally subtile, & profound, and excellent in the Ability to Judge. He must be learned likwise; that what his wit reaches not to, that may be supplied by his learning: For whosoever aspires to this Science, and is not a philosopher, is a fool. He must be Industrious, Laborious, and of a Constant mind; not precipitant; but very patient: For all hastiness (saies our Geber) is from the Devill: He must be at his owne election, and free; not held by other businesses and cares.

He must have money enough for his prac-tice, and books enough for his study. *Theobald Hogheland.*

And above all he must be jealous over the Secret, and keep it severely to himselfe. *Idem Hogheland,*

I adjure thee by the living God, whosoever
hou art that hast this book in thy bands,
hat thou offer it not to any of the Un-
worthy; such as are Fools, Tyrants, Opres-
ors, Coverous, Proud persons, Adulterers,
ofc Amorato's, or such whose belly is their
god. Place thy hope in the Lord God, work
in his feare to the good of man, expecting the
lessing from above. *Jodoc: Grever. initio Lib.*

Thou who hast this book, hide it in thy bo-
ome, discover it to none, offer it not to
mpious hands: for it fully containes in it,
the very *Secretum Secretorum* of the Philoso-
phers. Such a pretious Jewel as This, is not to
be cast before Swine. Therefore thou that hast
the book, lay thy hand upon thy mouth, that
deservedly thou mayst be said to be, and
be, of the Number of the Ancient Magi.

Arnaldus in Rosario. lib 2. cap. 32.

FINIS *Anri.*

JOHN PONTANUS
UPON
The mineral Fire ; and the
Great Elixir, commonly call'd
The Philosophers
STONE.



John Pontan have travel'd over
many Regions, That I might
learn something that was cer-
tain concerning the Philoso-
phers stone; and, compassing
almost the whole World, met
with none but Impostors, false Deceivers,
and no Philosophers : But studying alwayes,
doubting much, and casting every way, at
length I found the Truth: But when I knew
the matter, I erred two hundred Times be-
fore I found the True Matter, which the o-
peration, and practice upon it. First, I fell
to putrefie the matter nine months toge-
ther, and found nothing : I put it in St. Ma-
ries Bath for a certain Time, and erred in
That, as before. Then for Three months I
put

put it to a fire of Calcination, and wrought amisse: all manner of Distillations, and Sublimations, such as the Philosophers, as *Geber*, *Archelans*, and almost all the rest, say, or seem to say, should be used, I practised; and found nothing still. Then again I tryed to perfect the subject of the whole Alchymical Art, all the wayes that can be imagined; by baths, by dungs, by Ashes, and a multiplicity of other fires, which yet are found in the Philosophers books; and yet for all that I found no good. Wherefore, for Three years continued, I studied in the Philosophers books, but chiefly the books of *Hermes* alone, whose shorter words comprehend the whole Stone; although he speaks obscurely of the Superior, and Inferior, of the Heaven, and of the Earth. The first Instrument therefore that brings the matter to its Esse in the First, Second, and Third work, is not the Fire of the Bath, nor of Dung, nor Ashes, nor of the other heats which the Philosophers have in their books. What therefore is That Fire that perfects the whole worke from the Beginning to the End? Certainly the Philosophers have alwais conceal'd it; but I being moved with piety, and kindnessse to men, will declare it to you, together with the complement of the whole work. It is then the Philosophers Stone, but is called by various names, and thou shalt find it

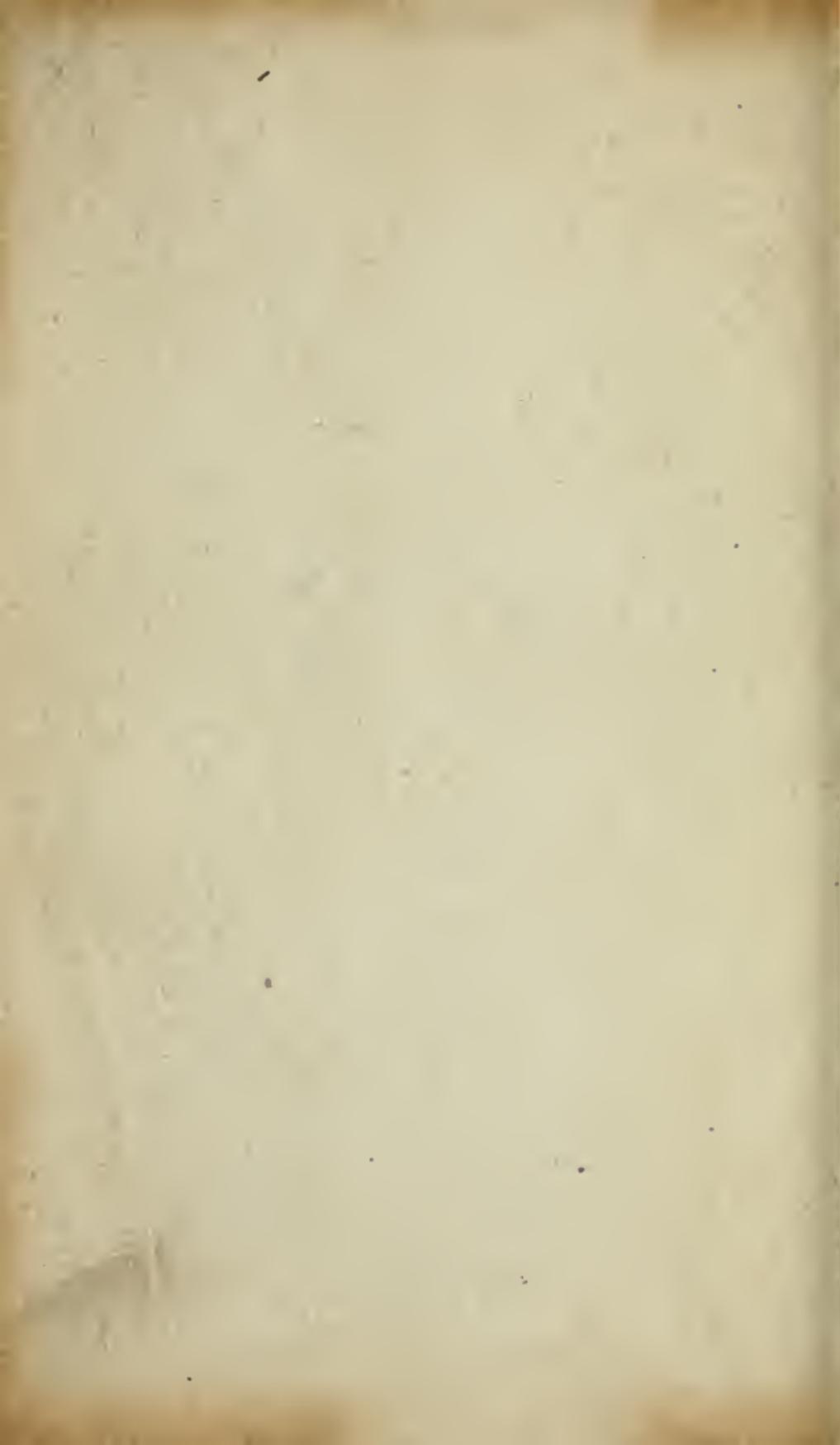
it hard to know: For it is Watry, Aery, Fiery and Earthy; Phegmatic Choleric, and Melancholic; it is Sulphureous, and is likewise Argent vive: and has many superfluities in it: all which, by the Living God, are turned into a True Essence, Our Fire mediating: And he that seperates anything from the Subject thinking that necessary, knowes nothing in Philosophy; because what ever is superfluous, unclean, foul or factulent, finally the whole Substance of the Subject; is perfected to a Spiritual body fixt, by mediation of Our fire. And this the Philosophers never revealed, and therefore few come at the Art, thinking there is, Some such superfluous Nature to be removed. And now we are to draw out the properties of Our Fire, and try, whether according to themanner that I have said, It be so fitted to our matter, that it may be Transmuted by it, since That Fire burns not the matter, separates nothing from it, parts not the pure from the Impure (as all philosophers say) but turnes the whole subject to purity: It does not sublime as Geber makes his Sublimations & as Arnaldus, and other speaking of Subbli-mation and and Distilla-tions, Such as are perfected in a short time.

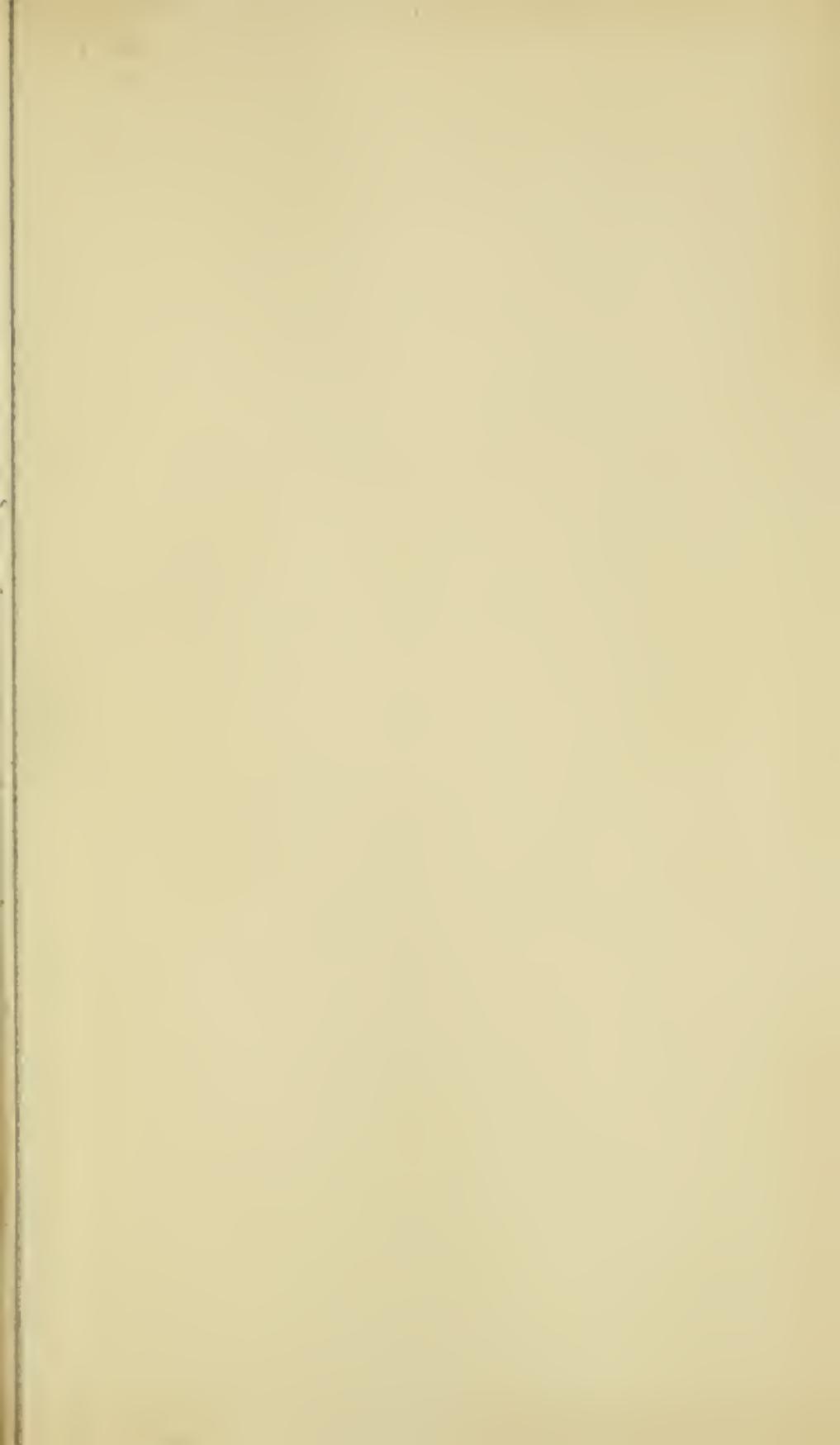
It is Mineral, it is Equal, It is Continual, it vapours not away unless it be stirr'd up too much; it also partakes of Sulphur, and is taken from some where else than from the matter; it puls down all, dissolves and con-

geales, congeales and Calcines : the Invention of It is Artificial: it is a Compendium without Cost, or with very little; and That Fire is of a moderate Ignition, because with a remiss Fire the whole work is perfected, and all the right sublimations made. Whosoever should read *Geber*, and all the rest, if they should live an hundred thousand yeares, would not be able to comprehend it, because that Fire is found only by profound Imagination; and then it may be comprehended in the books, and not before. The Error therefore of this Art, is, not to find the Fire, which turnes the whole matter into the true Stone of the Philosophers. Take it then for thy study; for if I had found this Fire at first, I had not erred two hundred Times in my practice upon the matter: wherefore I wonder not, that so many, and great Wits, have not come at the work. They erre, have erred, and will erre still, because the Philosopheres have not set downe the proper Agent; one only excepted, *Artephius* by name, but he speaks for himselfe; and if I had not read *Artephius* and heard him what he said, I had never attain'd the perfect work. But this is the practice. Take it, bruise it, and bring it downe diligently by Naturall Contrition, and put it to the Fire, and know the proportion of your Fire, namely that it is to be no stronger then only to Excite the matter, and in a short time

time even that Fire without any apposition of hands, will certainly compleat the whole work; for it will putrefy, Corrupt, Generate, and perfect, and make to appear in their times the three Principal Colours, Black, White, and Red. And by mediation of our Fire, the Med'cin will be multiplyed if it be joyn'd with Crude matter, not only in quantity, but also in virtue. Therefore with all thy power look after thy Fire, and thou mayst prosper in thy Work, because it does the whole Worke, and is the key of the Philosophers which they never discover'd. But thou shalt come to know it by a right, profound thinking upon the properties of the Fire set down before, and no otherwayes. This I write out of piety, and that I may satisfy thee finally; The Fire is not Transmuted with the matter, because It is not of the Matter, as I told you before. Thus much I had a mind to say, and admonish the prudent, that they spend not their money to no purpose, but that they should know what they are to look for, and so they may attaine to the Truth and no Other way.

FINIS.





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